INTRODUCTION

TO

CHAPTER XIV.

IN the fourteenth chapter of this book we have discussed the Mohammedan religion. Our criticism against the Qoran is based directly on the teachings of the Qoran itself and not on those of any other book. Though differences of opinion with regard to the interpretation of certain words and verses do exist among the Mohammedans—they being split up into so many sects—, yet all are agreed as regards the revealed character of the Qoran. The Qoran, which is written in the Arabic language, has been translated into Urdu by distinguished Mohammedan scholars. This translation was rendered into *Bhasha* and transcribed in Devanagari character and was then corrected by eminent Arabic scholars. Anyone questioning the accuracy of our translation should first prove the translation done by those Mohammedan scholars to be incorrect before sitting down to find fault with us. The object aimed at by this criticism is to contribute to the elevation of the human race and to enable all men to sift truth from falsehood by giving them some idea of the teachings of various prevalent religions, as this will afford them opportunities for friendly discussions—so useful in helping men to point out their defects and to appreciate their merits.

It is not our purpose to falsely condemn this or any other religion. On the contrary what we aim at is that whatever is true should be recognised as such and whatever is false should be condemned as such, so that no one should be in a position to palm off untruth for truth or hinder the progress of truth. One is, of course, free to accept truth or for the matter of that even refuse to do so after it has been published; compulsion being impossible in such matters. Good men will, as a rule, after they have realized their merits and demerits, imbibe good qualities and reject bad ones and eradicate bigotry and prejudice wherever found. Who does not know something of the prodigious amount of evil that has been wrought by bigotry ? The truth is that it is unworthy of a human being to injure others and to throw away his own chance of happiness in this uncertain and transient life. In case the good reader comes across, in this criticism, anything contrary to facts, it is hoped he will point it out and we shall make the suggested changes if called for, since this criticism is designed to diminish bigotry, obstinacy, jealousy, malice, hatred, and (love of) useless wrangling and not to promote them. It is our first and foremost duty to avoid injuring others and to further the well-being of each other. We lay this criticism on the Mohammedan religion before all lovers of truth in the hope that they, after having gone carefully through it, accept what appeals to their reason and common sense and discard what is repugnant to them.

A word to the wise.

CHAPTER XIV.

NOW we shall examine (the doctrines of) the Mohammedan religion.

1. (I begin this book) In the name of God, the Compassionate, the Merciful. (I*).

C.—The Mohammedans claim that this Qoran is the Word of God, but it appears from the above passage that the author of this book was some person other than God, since had it been God himself, He would not have said : "(I begin this book) in the name of God etc." He would have, instead, said : "I write this book for the instruction of mankind." If it be said that by beginning His book in this fashion He means to teach men as to what they should say when about to do a thing, it cannot be true, since some men will do even sinful deeds in the name of God and thereby bring disgrace on Him. If (the Mohammedan) God be merciful, why has He sanctioned that men should inflict great suffering on other creatures by killing them for their food. Are not these animals innocent ? Are they not His creatures ? He should have also advised men to begin only good deeds in His name and not evil ones. Thus the passage (under discussion) is quite ambiguous. Should even such sinful acts, as theft, adultery, untruthfulness in speech, be begun in God's name ? Very likely it is on account of this ambiguity that the (Mohammdean) butchers etc., mutter "In the name of God, the compassionate, the most Merciful at the moment of cutting the throats of cows and other animals."

It is clear then that theM ohammedans do begin even evil deeds in the name of God. The Mohammedan God can never be called Merciful, because He shows no mercy towards those animals (whose slaughter He sanctions). If the Mohammedans do not know the true meaning of this passage, its revelation is of no use

---

*This number refers to *Sura* or Chapter.—*Tr* to mankind. But if the Mohammedans interpret it differently, we should like to know what its plain meaning is.

2. Praise be to God, the Lord of all creatures, the Compassionate, the Merciful. (I. I, 2.)

C.—Had the God of the Qoran been the Lord of all creatures, and been Merciful and kind to all, He would never have commanded the Mohammedans to slaughter men of other faiths, and animals, etc. If He is Merciful, will He show mercy even to the sinners? If the answer be given in the affirmative, it cannot be true, because further on it is said in the Qoran "Put Infidels to sword," in other words, he that does not believe in the Qoran and the Prophet Mohammad is an infidel (he should, therefore, be put to death). (Since the Qoran sanctions such cruelty to non-Mohammedans and innocent creatures such as cows) it can never be the Word of God.

3. The King of the day of judgment. Thee only do we worship and of Thee do we beg assistance. Direct thou us on the right path. (I. 3, 4 and 5.)

C.—Does not God always administer justice. If He administers justice only on one particular day, He does wrong. It is right to worship Him and beg assistance of Him, but is this equally right to invoke His assistance in doing even evil deeds? Is the right path that of the Mohammedans alone and not of others? Why do not the Mohammedans tread the path which is really the right one? (We hope) they do not regard the path that leads to evil as the right one. If good is the same in all religions, the Mohammedan religion can have no superiority over others. If the Mohammedans do not believe that other religions are just as good as their own, they are prejudiced.

4. The path of those to whom Thou hast been gracious, not of those against whom Thou art incensed, nor of those who go astray. (I. 6, 7.)

C.—Since the Mohammedans do not believe in the previous existence of the soul, nor that it ever did any deeds before, their God will be open to the charge of being partial by showing favour to some and disfavour to others inasmuch as it is quite unjust to bestow happiness on men or subject them to pain and suffering without paying any regard to their merits and demerits. It is also against the nature (of God) to unreasonably look at some with mercy and others with disdain and anger. Indeed He cannot act arbitrarily. When the souls have done no good or bad action in their previous lives, is it not unfair that some should receive blessings while the others not. The commentary on this verse says: "God Himself made the people repeat this verse with their own lips so that they should ever do so in future." If this be the case, God Himself must have taught them even the alphabet. Besides, how could they read this verse without knowing the alphabet? Or were they made to learn it by rote? If so. the whole of the Qoran must have been taught orally.

Now this book, which is so full of partiality and favouritism (to some), cannot be the Word of God. For instance, the Qoran having been revealed in Arabic, it was easier for the Arabs to learn it, than for others. The Qoran would have been free from this defect, had it been revealed like the *Veda* in a language which is altogether distinct from all other languages and is not the mother-tongue of any people, just as God, through his justice vouchsafed unto us all His Word, the *Veda* in *Sanskrit* which requires the same amount of exertion from persons of all nationalities to be mastered.

5. There is no doubt in this book; it is a direction to the pious who believed in the mysteries of *faith*, who observe the appointed times of prayer, and distribute *alms* out of what we have bestowed on them; and who believed in that revelation, which hath been sent down unto thee, and that which hath been sent down *unto the prophets* before thee, and have firm assurance in the life to come: these are directed by their Lord and they shall prosper. As for the unbelievers it will be equal to them whether thou admonish them, or do not admonish them; they will not believe—God hath seeled up their hearts and their hearing; a dimness covereth their sight and they shall suffer a grievous punishment. (II. 1—6.)

C.—Is it not arrogance on the part of God to praise His own book? The revelation of the Qoran is of no use, since the pious are already treading the right path without extrinsic aid, while the wicked are not directed by it. Does God provide (the Mohammedans) with the necessary cash to defray all their expenses out of His own treasury without any exertion on their part or paying heed to their merits and demerits ? If He does, why does He not do the same for all, and why do the Mohammedans then work at all ? If it is permissible to have faith also in the Bible, why do not the Mohammedans believe in that book in the same way as they do in the Qoran ? But if they do, where is then the necessity for the Qoran to be revealed ? If it be argued that the Qoran is more comprehensive than the Bible, it might be asked if God had forgotten to write anything in the latter book. If He had not, it was useless for Him to reveal the Qoran. Besides we find that the Bible and the Qoran differ so little, in other words, they are at one with each other in most things, it is, therefore, reasonable to ask why the revelation was not sent down (once for all) in one (complete) book such as the *Veda ?*

Should one believe in the last day alone ? Are the Christians and the Mohammedans alone directed by the Lord ? Are there no sinners among them ? Should even the unrighteous among the Mohammedans and the Christians prosper, but not even the righteous among others ? Does it not show want of justice and equity in God ? Is it not an *exparte* decree to call those, who do not profess to believe in the Islam. *infidels ?* If God hath sealed their hearts and their hearing and this leads them to commit sin, they are not to blame. The fault lies at the door of God Himself. This being the case, why should some suffer while others enjoy happiness ?

Thus the human soul cannot be held responsible for its sinful or virtuous deeds since it cannot be said to be a free agent.

6. There is an infirmity in their hearts and God hath increased that infirmity. (II. 9.)

C.—Well did God increase their infirmity, while they were innocent ? Did He not have the least pity on them ? They must have suffered terribly indeed. Is not this act more devilish than that of the Devil ? To seal their hearts and to increase their infirmity could never be the work of God inasmuch as the increase of infirmity is the result of one's own sinful actions.

7. Who hath spread the earth as a bed for you and the heaven as a covering. (II. 20.)

C.—Well ! Can the heaven be a covering for anything ? Now does it not show ignorance (of the author of the Qoran) ?

It is absurd to believe in the sky being a covering. If the Mohammadens believe some kind of planet to be the heaven, it can only be the work of their own imagination.

8. If ye be in doubt concerning the *revelation* which we have sent down unto our servant, produce a chapter like unto it and call upon your witnesses, beside God, if ye say truth. But if ye do *it* not, nor shall *ever be able to do it*, justly fear the fire whose fuel is men, and stones prepared for the unbelievers. (II. 21, 22.)

C.—Well ! Is it impossible to produce a chapter like unto it ? Did not Maulvi Faizi in the time of king Akbar compile a Qoran without making use of any dotted letters in it ? What kind of fire is the hell fire ? Is not the fire (of this world) to be feared ? The fire of this world also consumes anything that may be put into it. Just as it is stated in the Qoran that stones have been prepared for the non-believers, likewise it is said in the *Puránás* that *malechhas** are doomed to hell. Now, which of these two statements should be accepted as correct ? According to each of these the adherents of one sect go to hell and those of the other to heaven. Both of these statements are therefore false. The truth is that only the good and the virtuous will enjoy happiness, while the wicked will be subjected to pain and suffering, whichever faith they may belong to.

9. But bear good tidings unto those who believe and do good works that they shall have gardens watered by rivers ; so oft as they eat of the fruit thereof for sustenance, they shall say, this is what we have formerly eaten of ; and they shall be supplied with several *sorts of fruit* having a mutual resemblance to one another. There shall they enjoy wives subject to no impurity, and there shall they continue for ever. (II. 24.)

C.—The paradise as described in the Qoran is in no respect better than this world, because the same sort of things that are obtainable here are to be had there ; the only exception being that men here die and are born again, whereas this is not the case with them in paradise, the women also here do not continue to live for ever, whereas in paradise they do so. We should like to know how these poor women pass their days till the day of judgement ?

---

* Men of faiths *other* than that of the *Pauranic.*—Tr.

Of course it will be alright if the Mohammaden God extends His helping hand to them and thereby they manage to pass their days with comfort. Tut Tut ! Tut ! But this goes to show that the paradise of the Mohammedans justly resembles the *Golok* and the temple of the *Gosaeens* of Gokal wherein women are valued more than men. Similarly in the temple of God (paradise) women are valued and loved more than men by God. They live for ever in heaven but not men. How can this arrangement last unless God desires it ? The Mohammedan God is surely in danger of falling in love with these women ! ! !

10. And he taught Adam the names of all things, and then proposed them to the angels, and said, "Declare unto me the names of these things if ye say truth." God said, "O Adam, tell them their names" and when he had told them their names, God said, "Did I not tell you that I know the secrets of heaven and earth and know that which ye discover, and that which ye conceal."

C.—Could God ever deceive His angels in this way in order to impress them with His Greatness ? It was an act of sheer imposture on His part. No enlightened man could ever believe such a thing of God, nor would he display such hauteur. Was it by these means that God wanted to display His supernatural powers ? Such quackery can only flourish among the savages but not among the civilized.

11. And when we said unto the angels, worship Adam, they all worshipped *him* except Eblis (Satan), who refused, and was puffed up with pride and became of the *number of the* unbelievers. (II. 32.)

C.—This indicates that the Mohammedan God was not Omniscient *i.e.*, He was not cognizant of the three periods of time—the past, the present, and the future. Had He been Omniscient, He would not have created Satan. Nor was God All-powerful, since when Satan deliberately refused to obey Him he could do nothing against him. Now if only one infidel (Satan), could trouble God so much as to render Him helpless what will He and His votaries do when they will have to cope with millions (according to their own belief) of infidels ? God increased infirmity in some and led others astray. He must have learnt such things from Satan and Satan from God.

12. And we said, O Adam, dwell thou and thy wife in the garden, and eat *of the fruit* thereof plentifully wherever ye will ; but approach not this tree, lest ye become of the number of the

transgressors. But Satan caused them to forfeit paradise, and turned them out of *the state of happiness* wherein they had been, whereupon we said, Get ye down, one of you shall be an enemy unto the other ; and there shall be a dwelling place for you on earth, and a provision for a season. And Adam learned words *of prayer* from his Lord and then came down on earth. (II. 33—35.)

C.—This indicates that God was not Omniscient inasmuch as He one moment blesses Adam saying "Dwell thou...in the garden" and in the next turns them out. Had He been cognizant of the future, He would not have blessed him at all ? It also appears that God was powerless to punish Satan, the tempter.

Did God plant that *tree* for Himself or for others ? If it was for others, He should not have prevented them (Adam and his wife) from tasting the fruit thereof. God could never do such things, nor could they be ever found in His book. What were the words Adam learnt from God and how did Adam come down on earth ? Is the paradise somewhere in the sky or on some hill ? Did Adam fly down like a bird or fall down like a stone ?

It appears that there is dust in paradise since Adam was made of dust. Angels too like Adam must also have been made of dust inasmuch as bodily organs cannot be made without dust (earthly material) but the body made of dust, must perish. Hence if the angels are also subject to death, one should like to know where they go after death. On the other hand if they do not die, they could not have been born, but if they were born, they would surely die If this be the case, the statement of the Qoran that women in paradise live for ever cannot be valid inasmuch as they must also die. It follows, therefore, that all those who go to heaven will also die.

13. Dread the day *wherein one* soul shall not make satisfaction for *another* soul, neither shall any intercession be accepted from them, nor shall any compensation be received, neither shall they be helped. (II. 48.)

C.—Should we not dread the present ? One should dread evil doing on all days. If it be true that no intercession will be accepted, how can this statement be reconciled with the belief of the Mohammedans that they will go to paradise through the intercession of the Prophet ? Does God help only those who are in paradise and not those who are in hell ? If it is so, God is not free from prejudice.

14. We gave Moses the book and the miracles. We said unto them, be ye changed into scouted apes. And we made them an example unto those who were contemporary with them and unto those who came after them, and a warning to the pious. (II. 53.)

C.—If the book was given to Moses, the revelation of the Qoran becomes meaningless. Both Qoran and the Bible assert that Moses was endowed with miraculous powers, but it is absolutely incredible, inasmuch as no man can work miracles now-a-days, and what cannot be done in our day, could never have been done in the past.

Moses must have resorted to hypocrisy in the same way as the selfish impose upon the credulity of the ignorant at the present time. Now why does not God endow anyone with miraculous powers when both He and His devotees exist in our day. Where was the necessity of sending down the Qoran when God had already given Moses a book ? If the teachings about doing good and abstaining from evil are the same in the Bible and the Qoran, the sending down of two different books was nothing but a mere repetition of the same. Again, did God forget to record something in the book given to Moses that He had to send down another book later on ?

Now either what God said regarding their (transgressors') being changed into scouted apes in order to make an example for others never came to pass or He must have resorted to trickery.

Whoever does such things cannot be God, nor can the book containing them be divine in origin.

15. So God raiseth the dead to life, and showed you his signs, that peradventure ye may understand. (II. 67.)

C.—If God raised the dead to life (in the past), why does He not do so now ? Will they all remain lying in their graves till the day of judgment ? Is your God on tour in these days (that He cannot find time to administer justice) ? Are these (raising the dead etc.) the only proofs (of the existence) of God ? Are not the earth, the sun, and the moon, etc., His signs ? Is the wonderful design so manifestly seen existing in the world of no significance ?

16. They shall never continue to be the companions of paradise. (II. 75.)

C.—As the soul is finite, its deeds—good or bad—cannot be infinite. It cannot, therefore, be sent to an everlasting hell or heaven. Should God do so, His justice will be destroyed, nor would He be considered an enlightened Being. If there is one judgment day for all souls, their virtuous and sinful acts must be equal. Human deeds being finite their fruits—reward or punishment—cannot be infinite. The Mohammedans believe that the world has been in existence for less than seven or eight thousand years. One should like to know if God was sitting idle before Creation and will do the same after the day of judgment. These are all childish things, because God is ever active and awards every soul reward or punishment in proportion to the nature and amount of its virtuous and sinful deeds. Hence what the Qoran teaches (on the subject) is not right.

17. And when we made a covenant with you that ye should not shed your own blood, nor expel one another from your abodes, then ye ratified it and yourselves were witnesses. Then were ye the very persons who slew one another ; and ye drove out a part of your own people from their abodes. (II. 78, 79.)

C.—Is the making of covenants the work of man, possessed of finite powers, or of God ? God being Omniscient cannot behave like an ordinary man. Now what kind of virtue is this to consider it wrong to shed the blood of one's brethren or to dispossess them of their houses, but to regard it commendable to shed the blood of others and dispossess them of their houses ? It is merely the result of folly and prejudice to believe in such things. Did not God know it before hand that men would act against their covenant ? It appears from this that the Mohammedan God has many attributes in common with the God of the Christians and that the Qoran is not an independent book in itself, and with a few exceptions it is a mere echo of the Bible.

18. These are they who purchase this present life at the price of that which is to come : their torment shall not be lightened, neither shall be helped. (II. 80.)

C.—Can God ever act so jealously and malevolently ? Who are those whose sins will be remitted or who will be helped ? If they are sinners whose sins will be remitted without any punishment being inflicted on them, then God's justice will be destroyed. If their sins will be remitted after they have undergone punishment for them, the men referred to in the verse will have also to suffer punishment for their sins. But if the remission of sins refers to those men who are pious, they by virtue of their pious life have no sins to be remmitted, what will God remit then ? One naturally infers from this that whoever uttered these words was not an enlightened person. In fact, the righteous and the unrighteous should be awarded reward—happiness or punishment—sorrow and suffering—according to the nature of their deeds—virtuous or sinful.

19. Moreover, to Moses gave we "The Book" and we, raised up apostles after him; and to Jesus, son of Mary, gave we clear proofs *of his mission*, and strengthened him by the Holy Spirit. So oft then as an apostle cometh to you with that which your souls desire not, swell ye with pride, and treat some as imposters, and slay others. (II. 81.)

C.—When the Qoran bears witness to this that God gave the book of law to Moses, it is incumbent on the Mohammedans to believe in it. All the defects found therein will, therefore, be regarded as those of the Moslim religion itself. Again what is said about the miracles is absurd. The story of miracles seems to have been concocted with a view to play upon the credulity of simple and ignorant people. All things which are against the laws of nature are false. If miracles could be wrought in those days, why can't they be done now-a-days ? If no miracles can be worked now, it is certain that none were wrought in days gone by.

20. Although they had before prayed for victory over those who prayed not—yet when that Qoran came to them, of which they had knowledge, they did not recognise it. The curse of God is on the infidels ! (II. 83.)

C.—You call men professing other religions infidels, while they do the same to you, and their God curses you in the same way. Now will you please tell us which of the two should be considered right and which wrong ? On reflection it is clear that there are errors in all creeds.

21. Whoso is an enemy to God or his angels or to Gabriel, or to Michael, *shall have God for his enemy*, for verily God is an enemy to infidels. (II. 92.)

C.—Where does this host of partners come from, if, as the Mohammedans say, God is one without a partner ? Is he who is an enemy to others also an enemy to God ? This can never be true, since God is an enemy to none.

22. And say forgiveness ; and we will pardon you your sins, give an increase to the doers of good. (II. 55.)

C.—Does not this (so-called) Divine teaching encourage people to live sinful lives ? Why should one fear sin when he is given the promise of redemption ? He that gives such a promise cannot be God, nor can a book that inculcates such a doctrine be the Word of God. God can never do injustice, but if He pardons the sinners, He renders Himself unjust.

23. And when Moses asked drink for his people, we said, "strike the rock with thy rod ;" and from it their gushed twelve fountains. (II. 57.)

C.—Now can anyone (except the Mohammedan God) utter such impossibilities ? It is absolutely impossible to believe that twelve springs could gush forth on striking a rock with a rod, unless it had been hollowed out in the centre and filled with water and twelve holes bored therein.

24. But God will show his special mercy to whom He will. (II. 99.)

C.—Does God show His special mercy to those who do not deserve it ? If He does, He works great mischief, for all men will become indifferent to the practice of virtue. No one will then lead a virtuous life and hate sin, since His mercy depends upon His (arbitrary) will and not upon one's deeds.

25. People may not, out of malice, try to turn you away from your religion, for there are among them many a friend of the faithful. (II. 101.)

C.—Now behold ! God Himself put them on their guard lest the infidels should turn them away from their faith. Is not God Omniscient ? Such things cannot be true of God.

26. Whichever way ye turn, there is the face of God. (II. 109).

C.—If this is true, why the Mohammadans turn their face towards Qibla (*i.e.*, the sacred Mosque at Mecca) ? If it be argued that they have been commanded to do so, to answer that they have also been permitted to turn their face in whatever direction they choose. Now which of these two (contradictory statements) should be held to be true. If God has a face, it can only be in one direction and not in all directions at one and the same time.

27. Sole Maker of the Heavens and the Earth! And when He decreeth a thing, He only saith to it, "Be" it is. (II. 111).

C.—Now who heard God when He said "Be" ? Whom did He address that word and what came into being ? Where from did this world come into existence when it is written in the Qoran that nothing but God existed before Creation? No effect can be produced without a cause. How could He have then created this vast universe without a (material) cause. You cannot even make one leg of a fly, how can you then believe that God created this world by the fiat of His Will.

Mohammadans.—God is Almighty. He can do whatever He wills.

C.—What does the word *Almighty* mean ?

M.—It means that He can do whatever He likes.

C.—Can He create another God ? Can He die ? Can He become ill, ignorant or destitute of knowledge ?

M.—No, He cannot.

C.—It is proved then that God cannot do any thing against His Own nature, attributes and characteristics or against those of others (the matter and the soul). Three things are essential for the production of an effect :—

1. The (*Efficient Cause*) Maker, such as the potter in the case of a pot.
2. The *Material Cause*, such as clay.
3. The instruments wherewith to make an object like a pot.

Now just as the potter, clay, and the necessary instruments must exist before the pot can be manufactured, likewise, God, and *prakrati*—the *material* cause of the Universe—with their inherent nature, attributes and characteristics must have existed before this Universe came into being. Hence what the Qoran says on Creation is altogether absurd.

28. When we decreed that the Kaba is sacred, you should go to Abraham's place for prayers. (II. 117.)

C.—Had not God appointed sacred place before He sanctified Kaba ? If he had, where was the necessity of consecrating Kaba ? But if He had not, it is indeed a pity that those who were born before that period had to go without a holy place. Perhaps it had not struck God to consecrate a place like Kaba before that.

29. And who but he that hath debased his soul to folly will dislike the faith of Abraham, when we have chosen him in this world, and in the world to come he shall be of the Just. (II. 124.)

C.—Now can it ever be true that he who does not like the faith of Abraham is a fool ? Why did God choose Abraham alone (as the founder of the true faith) ? If He did so on account of his being very religious, there were many others who were as religious as he, why did He not choose them as (His Prophets) ? But if he chose him because he was irreligious, He acted unjustly. It is quite true though that it is only the righteous who are loved by God and not others.

30. We have seen thee turning towards every part of Heaven; but we will have thee turn to Kibla which shall please thee. Turn then thy face towards the sacred Mosque, and wherever ye be, turn your face, towards that part. (II. 139.)

C.—Now is this trivial idolatry ? We should think, it is the crudest form of idolatry.

Mohammadan.—We Mohammadans are not image-worshippers but image-breakers, because we do not believe that Kibla is God.

C.—They too, whom you call image-worshippers, do not regard the image as God. They profess to worship God behind the image. If you are image-breakers, why do you not break that big image called Kibla (the sacred Mosque.)

M.—Good ! We have the authority of the Qoran in turning our faces towards the Kibla, while the image-worshippers have none in their *Veda* to worship images. We most obey God anyhow.

Arya Samaj Chauhan Collection, Noida

C.—Just as you have the authority of the Qoran, the image-worshippers have that of the *Puránás*. As you believe the Qoran to be the Word of God, even so do they believe the *Puránás* to be the Word of God's incarnation, *Vyas*. The difference between the *Pauranics* and yourselves is this that you worship a big image, while they bow down before the smaller ones. Your case is just the same as that of a man who strains at a gnat but swallows a camel. Your Mohammad expunged the worship of small images from the Moslim faith, but introduced into it the worship of the sacred Mosque (at Mecca) which is as big as a hill. Is this idol worship on a small scale ? You could free yourselves from image-worship and the like evil practices only by embracing the Vedic religion and not otherwise. Unless you give up the worship of your big image, you should feel ashamed of yourselves and abstain from condemning the worship of small images found in other faiths and purify your hearts by avoiding idolatry.

31. And say not of those who are slain on God's path that they are dead, nay, they are living ! But ye understand not. (II. 149).

C.—Where is the necessity of slaying others and of being slain on God's path ? Why do you not say plainly that all this is meant for accomplishing your selfish ends. You hold out this inducement to people that they may fight well and help you to gain victory over your enemies and to acquire wealth and power by looting other and thereby enable you to live in luxury and enjoy sensual pleasures.

32. God is severe in chastising. Follow not the steps of Satan, He only enjoineth upon you evil and wickedness and that ye should aver of God that which ye know not. (II. 164, 165.)

C.—Does your God punish the wicked and reward the virtuous, or does He shows mercy to the Mohammadans and torture others ? If the latter, He is not God. But if your God is not partial (to you), He will reward the virtuous and punish the wicked whatever religion they may profess. This being the case, the belief in the Qoran and in Mohammad (as the prophet of God) becomes unnecessary. Why did God create Satan—the enemy of the human race who has been tempting all mankind. Is He not cognizant of the future ? If you say, He has created Satan just to try man, it cannot be right, because only one who is possessed of finite knowledge would do such a thing ; while One who is Omniscient is already aware of the good or evil deeds of the soul. Now if Satan tempts all mankind, who tempted Satan ? If it be said that Satan tempts himself, why could not others tempt themselves ? Where is then the necessity of supposing Satan to be the tempter of all mankind ? If God was the tempter of the Devil, He was more devilish than the Devil. But such a thing could not be said of God. Whosoever goes astray from the right path does so through evil company and ignorance.

33. But that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked is forbidden you. (II. 168)

C.—Now one should pause to think and realize that an animal whether it dies a natural death or is put to death, is a dead body all the same ; of course there is a little difference but that difference counts for nothing so far as death is concerned. Swine's flesh is forbidden (but not human flesh), shall we then conclude that it is right to eat human flesh ? Can it ever be commendable to torture animals to death in God's name ? This casts a blot on the good name of God. Why does He suffer the animals to be tortured by the Mohammadans in the absence of sins committed in their previous lives (by those animals) ? Is He not Merciful to them ? Does He not love them as a father loves his children ? God did not forbid the slaughter of such animals as are useful to man, and by failing to do it has proved Himself to be an enemy of the human race, and brought disgrace on Him by being guilty of having sanctioned the slaughter of (useful) animals. Such things can never be true of God or of His Word.

34. You are allowed, on the night of the fast to approach your wives, they are your garment and ye are their garment. God knoweth that ye defraud yourself therein, so He turneth unto you and forgiveth you ! now, therefore, go in unto them with full desire for that which God hath ordained for you ; and eat and drink until ye can discern a white thread from a black thread by the daybreak. (II. 183.)

C.—It seems that at the time the Mohammadan religion came into being or before that period some (Arab) must have asked a follower of the *Puránds* as to what was the mode of observing the *Chandrayana* fast, the latter being ignorant of the true method of observing this fast, which consists in decreasing or increasing one mouthful of food at a time in accordance with the increase or decrease in the digits of the moon and taking one's food in the middle of the day, might have told him that one should take his food on seeing the moon. The Mohammadans have thus adopted the *Chandrayana* fast in a corrupted form. But there is one great difference between the two fasts : sexual intercourse is forbidden in the *Chandrayana* but is permitted in the Mohammadan fast since it is said (in the Qoran) "go in unto them with full desire." Again, the Mohammadans are allowed to eat at night time as often as they like. Now what kind of fast is it to eat during the night and abstain from food during the day ? It is contrary to the laws of nature to take one's food during the night and abstain from it during the day.

35. And fight for the cause of God against those who fight against you. And kill them wherever ye shall find them ; and eject them from whatever place they have ejected you ! for civil discord is worse than courage. Fight therefore against them until there be no more civil discord. (II. 186, 187, 189.)

C.—Had not such teachings existed in the Qoran, the Mohammadans would not have been so cruel to the non-Mohammadans. They have greatly sinned by slaughtering the innocent. They hold that one who does not believe in the Mohammadan religion is an infidel, and that it is better to put the infidels to sword. They have always lived up to their professions in this respect. They have lost their political supremacy while "fighting" for the cause of their God. This religion does indeed teach cruelty towards the non-Mohammadans. Should theft be punished with theft.* Should we also break into the house of a person because he has stolen our property ? Surely this is not right. If an ignorant man abuses us, shall we also abuse him in return ? Such things can never be taught by God nor by one of His enlightened votaries, nor could they be found in His Word. They can only be the utterances of an ignorant and selfish man.

36. But God loveth not disorder. O believers ! Enter completely into the true religion. (II. 202, 204.)

---

* The translation here is rather too literal but it is unavoidable. The author here questions the truth of the Mosaic law "Tooth for tooth and an eye for an eye,"—*Tr.*

C.—Had not God loved disorder, why would he have prompted them (the Moslims) to fight and befriended the quarrelsome Mohammadans ? Is God pleased with one only when he embraces the Mohammadan religion ? If so, He is partial to the Mohammadans, He cannot, therefore, be the Lord of the Universe. This clearly shows that neither the Qoran is the Word of God, nor is the God described therein the true God.

37. God is Bounteous without measure to whom He will. (II. 208.)

C.—Does He show His bounty without paying any regard to our good or evil deeds ? If so, sin and virtue are alike, since pleasure or pain (depends not upon our deeds, but) on the (arbirary) will of God. Now it is such teachings that have encouraged the Mohammadans to deviate from the path of rectitude and live free lives. Of course those of the Mohammadans who do not believe in such things live virtuous lives.

38. They will also question thee as to the courses of women, say : they are a pollution, separate yourself, therefore from women, and approach them not, until they be cleansed. But when they are cleansed, go in unto them as God hath ordained for you. Your wives are your field, go in, therefore, to your field as ye will. God will not punish you for taking your oaths falsely. (II. 222, 209, 224.)

C.—Prohibition of sexual intercourse during menstruation is commendable, but likening women to a field and giving permission to approach them whenever (the faithful) desired will make (them) lascivious. If God does not punish one for swearing falsely, all men would become liars. God will thus stand guilty of encouraging untruthfulness in speech.

39. Who is he that will lend to God a goodly loan ? He will double it to him again and again. (II. 246.)

C.—Now why should God take a loan ?[1] Does He, who has created the whole universe, stand in need of taking a loan from

---

[1] Hussain comments on this verse thus :—"A man went to Mohammad and said, 'O Prophet of God ! What does God contract debts for ?' Mohammad replied, 'In order to take you to paradise.' The man added 'Should you stand surety for Him I would lend Him money.' Thereupon Mohammad stood surety for God and the fellow lent Him money.' Is it not strange that the fellow did not trust God but trusted Mohammad His, Prophet ?

Adv. Gaut Chauhan Collection, Noida

men ? No, Never. Only an ignorant man can say such things of God. Was his treasury exhausted or had He become bankrupt by engaging in trade and banking ? Did he act like a business-man when He promised to pay double of what was lent to him ? Such things are done only by one who is a bankrupt, or by one whose expenses exceed his income, but not by God.

40. Some of them believed, and some were infidels ; yet if God had pleased, they would not have thus wrangled, but God doth what He will. (II. 254.)

C.—Do all the quarrels that arise in the world proceed from Divine Will ? Could God commit a sin if He willed ? If He could, He is no God, because no good person, let alone God, will ever do such a thing, in other words, he would never cause breach of peace or foment quarrels.

41. Whatever exists on the earth or in the sky is for Him ; His chair has, as it were, occupied all earth and space. (II. 150.)

C.—God has created whatever exists on the earth or in the sky for the good of the soul and not for His own use, because He is called *Purnakama* (*i.e.* one whose desires are fulfilled.) He does not stand in need of anything. He must be localised indeed when He has got a chair, but such a Being can never be God as he is All-pervading.

42. "Since God bringeth the sun from the East, do thou, then, bring it from the West." The infidel was confounded ; for, God guideth not the evil doers. (II. 260.)

C.—O what an ignorance ! The sun does not rise in the East and set in the West, nor does it rise in the West and set in the East. It moves on its own axis. Now it is positively certain that the author of the Qoran knew neither Astronomy nor Geography. If (the Mohammadan) God does not guide the evil doers, He is not needed at all, for the righteous always walk in the path of rectitude. It is only those who have gone astray that need guidance. It is a great mistake on the part of the God of the Qoran that He has neglected His duty.

43. He said, "Take thou, four birds and draw them towards thee, and cut them in pieces ; then place a part of them on every mountain ; then call them and they shall come swiftly to thee." (II, 262.)

C.—Now is not the Mohammadan God more like a juggler showing his tricks ? Does His Godhead rest on such things ? The wise will keep aloof from such a God, it is the ignorant alone who will be caught in His trap. (The Mohammadan) God will thus, instead of enhancing His reputation, bring disgrace on Himself.

44. But God guideth whom he pleaseth. (II. 274.)

C.—If God guides whom He pleases, He might he misleading others with whom He is not pleased. He alone can be called God and an *ápta* (true teacher) who impartially guides all.

45. Whom He pleaseth will He forgive ; and whom He pleaseth will He punish ; for God is All-powerful. (II. 266.)

C.—Does not God act like a tyrant when He does not forgive those who deserve forgiveness and forgives those who are not worthy of being forgiven ? The soul should not be held responsible for its actions, if God makes one virtuous or wicked just as He pleases, nor should the soul, therefore, be endowed with happiness or afflicted with pain and suffering just as a soldier if he kills a person under the direction of his superior officer is not held responsible for his act.

46. Say : shall I tell you of better things than those prepared for those who fear God in His presence ? There shall be gardens, beneath whose *pavillion* the rivers flow, and in which shall they continue to show for ever, and women of stainless purity, and acceptance with God ; for God regardeth His servants. (III, 12.)

C.—Now is it paradise or a brothel ? Should we call such a Being (as described in the Qoran) God or a libertine ? No enlightened man can ever believe such a book to be the Word of God. Why does God show favouritism ? Where the women that live in paradise born here (in this world) and *then* went there, or were they never born at all ? It they went there from here, why were they allowed to enter paradise before their husbands ? Why did God violate His law of judging all persons on the last day for the sake of those women ? On the other hand, if they were born there, how can they control their passions ? But if they have got their husbands with them, how will God manage to provide the faithful with women when they enter paradise ? Why does He not

CC-0. Prof. Chauhan Collection, Noida

keep also men for ever there in paradise just as He keeps women? This goes to show the Mohammadan God is unjust and ignorant.

47. The true religion with God is Islam (III. 17.)

C.– Is God the Lord of the Mohammadans alone? Did not Divine religion exist at all thirteen hundred years back? It shows that the Qoran is not the word of God, but of some bigot.

48. Every soul shall be paid what it hath earned, and they shall not be wronged. Say! O God, possessor of all power, thou givest power to whom thou wilt, and from whom thou wilt, thou takest it away! Thou raisest up whom thou wilt, and whom thou wilt, thou dost abase! In thy hand is good, for thou art over all things potent. Thou consentest the night to pass into the day and thou consentest the day to pass into the night. Thou bringest the living out of the dead, and thou bringest the dead out of the living; and thou givest sustenance to whom thou wilt, without measure. Let not believers take infidels for their friends, rather believers. Whoso shall do this, hath nothing to hope from God. Say; If ye love God, then follow me, God will love you, and forgive your sins, for God is Forgiving. Merciful, (III. 21—24, 27.)

C.—If every soul shall be paid what it has earned, its sins cannot be orgiven. It will be unjust to forgive sins. If God gives power to the soul without its having done anything to deserve it, He will be guilty of injustice. Can one ever bring the dead out of the living and the living out of the dead, as the laws of God are unchangeable and inviolable.

Is it not sheer prejudice to call those, who do not profess Islam infidels? That Being cannot be God who teaches that the Mohammadans should not associate even with good people of other faiths, while they may take even the wicked Mohammadans for their friends. One is therefore fully justified in inferring that this Qoran, its God and the Mohammadans are embodiments of bigotry and ignorance. The Mohammadans are, therefore, groping in the dark. Now reader mark! How clever Mohammad is! He makes his God say in this verse that God will love those who follow Mohammad and even their sins will be forgiven. This shows that the heart of Mohammad was not pure. It appears that Mohammad (made or) had the Qoran made in order to serve his selfish interests.

49. "O Mary! Verily hath God chosen thee and purified thee and chosen thee above the women of the world!" (III. 33).

C.—Now how can we believe that God and His angels came down to talk with men in ancient times when they do not do so now-a-days? If it be argued that then the people were very virtuous, it cannot be true. The fact of the matter is that at that time the majority of the people were uncivilized and ignorant, hence it was that such religions as the Christian and the Mohammadan, which are so opposed to the dictates of knowledge, took root and flourished. But now the people are enlightened, these hollow faiths cannot flourish; on the other hand, they are on the decline.

50. He then said to him "Be" and he was. The Infidels played a trick with God and He played a trick with them, for, verily God is a great trickster. (III. 52, 50.)

C.—Whom did God order, since the Mohammadans do not believe that anything but God existed before Creation and what came into being? The Mohammadans could never answer these questions even if they were to be born seven times, because no effect can come into being without a *material* cause. To believe otherwise is to deny that one's parents were the cause of his body.

He who cheats and plays tricks with others can never be God, he cannot even be called a gentleman.

51. Is it not enough for you that your Lord aideth you with three thousand angels sent down from on high? (III. 120.)

C.—If God really aided the Mohammadans with three thousand angels in the past, why does He not help them now that their rule (in India and other countries) has greatly declined and is still declining? The real object of this verse is to tempt the ignorant and thereby ensnare them into the Mohammadan religion.

52. And help us against the unbelieving people. But God is your real Lord, and He is the best of helpers. And if ye shall be slain or die on the path of God. (III. 141, 142, 151.)

C.—Now reader mark the error of the Mohammadans! They pray for the destruction of those who differ from them in religious opinions. Is God such a simpleton that He will grant their prayer? If God is the best helper of the Mohammadans only, why should they fail in their undertakings ? Besides, He seems to be passionately fond of them. If He is so partial (to the Mohammadans), He is not worthy of being worshipped by the righteous.

53. Nor is God minded to lay open the secret thing to you but God chooseth what he will of his *apostles* to *know them.* Believe therefore, in God and his apostles. (III. 174.)

C.—Why does this verse inculcate faith in Mohammad along with that in God, when the Mohammadans prosess to believe in none but God, and hold that none is worthy of sharing homage with Him ? Hence they cannot call God Incomparable. If it be argued that this verse only teaches that people should have faith in Mohammad as a Prophet, we should like to know where is the necessity of Mohammad (being regarded as a Prophet). If God cannot accomplish His desired object without making him His Prophet, He is certainly powerless.

54. O ye believers ! be patient, keep everything in its proper place and keep on fighting. Fear God that you may attain salvation. (II. 178).

C.—The God of the Qoran and His Prophet were both pugnacious. He who orders (his followers) to wage war is the real disturber of peace. Can one attain salvation by having nominal fear of God or by abstaining from fighting in an unrighteous cause ? If the former, it cannot be true, but if the latter, it is perfectly right.

55. These are the frontiers of God's Empire, He who will believe in God and His apostle willl go to paradise which has canals in it and this indeed is the one great aim of man. He who goes against the orders of God and His Prophet, will be turned out of His frontiers. He will burn in everlasting fire and constant suffering shall increase his misery. (IIV. 12, 13.)

C.—Now (the Mohammadan) God Himself has made Mohammad His partner (in Divine honours, etc.) and has Himself declared this fact in the Qoran. God is so much attached to Mohammad that He has made him His partner even in paradise. It is useless to call the Mohammadan God Independent when He is dependent upon Mohammad for every little thing. Such things can never be found in a revealed book.

56. God truly will not do any one injustice even of the weight of a mote, and if there be any good deed, he will repay it doubly. (IV. 45.)

C.—Why does God repay good deeds doubly if he would not do injustice even of the weight of a mote ? Why is He so partial to the Mohammedans ? He would be unjust indeed if He were to award the soul reward or punishment out of proportion to its deeds.

57. When they come forth from Thy presence, a party of them broods by night over other than thy words; but God writeth down what they brood over. Desire ye to guide those whom God hath led astray ? But for him whom God leadeth astray, thou shalt by no means find a pathway (IV. 4, 90.)

C.—Now God cannot be Omniscient, since He keeps a Day-book and a Ledger. But if He be Omniscient, why should He keep a memorandum. The Mohammedans hold that the devil is wicked, since he tempts all. One should like to know the difference between God and the Devil considering that God Himself leads the people astray. Of course there is this much difference that God is the greater Devil of the two, because the Mohammedans themselves aver that he that enticeth is the devil. Verily their own affirmation makes out their God a veritable Devil.

58. If they do not withhold their hands, seize them, and slay them, wherever you find them. A believer killeth not a believer but by mischance, and whoso killeth a believer by mischance shall be bound to free a believer from slavery ; and the blood money shall be made to the family of the slain believer unless they convert it into alms. But if the slain believer be of a hostile people, let him confer freedom on a slave who is a believer. But whoever shall kill a believer of a set purpose, his recompense shall be hell, for ever shall he abide in it, God shall be wrathful with him (IV. 94—96.)

C.—This is the height of prejudice. The Qoran enjoins on its believers to kill the non-Mohammedans but to spare the Mohammedans. If they kill their co-religionists by mischance, they shall have to make amends for it by freeing a believer from slavery, but if they kill non-Mohammedans, even though it be through a mistake, they shall inherit Heaven.

Such teachings deserve to be utterly discarded. Such a book, such a Prophet and such a religion do nothing but harm. The world would be better off without them. Wise men would do well to discard a religion so absurd and accept the *Vedic* faith which is absolutely free from error. The Mohammedans say that one who kills a Mohammedan shall be condemned to a residence in hell; on the other hand, believers in other religions contend that a man attains to heaven by killing a Mohammedan, now which of the two should one believe to be true and which false? The fact is that all false creeds begotten of ignorance should be renounced, the *Vedic* religion alone deserving the allegiance of all—a religion which directs every human being to follow in the footsteps of the righteous and shun the path of the wicked.

59. But whosoever shall sever himself from the Prophet after that "the guidance" has been manifested to him, shall follow any other path than that of the faithful, we will cast him into hell. (IV. 113.)

C.—Now mark the prejudice of God and of His Prophet! Mohammad like other men of his stamp, was well aware that if he did not stamp his religion with divine authority it would never flourish, nor would he or his followers be able to obtain help and power which might help them to live a life of ease and luxury. All this goes to show that Mohammad knew only too well how to compass his selfish ends and to deprive others of their due—a fact which proves that he was no well-wisher of humanity. Such a man can never command the trust and confidence of good and enlightened men.

60. Whoever believeth not in God and his Angels and his Book and his Apostles, and in the last day, he verily hath erred. (IV. 135).

Verily, they who believed, then become unbelievers, then believed and again became unbelievers, and then increased their unbelief—it is not God who will forgive them, or guide them into the way. (IV. 134.)

C.—Can you ever now assert that God is one without a second? Is it not self-contradictory to call God Incomparable and yet at the same time believe that there are others who share Divine privileges with Him? Does not God forgive sins after

He has done so three times? Does not God guide men after they have denied Him and His Prophet more than three times? Even if all were to take advantage of the teachings of this verse, unbelief will multiply immensely.

61. Verily, God will gather the hypocrites and the infidels all together in hell. (IV. 139.)

The hypocrites would deceive God, but He will deceive them! (IV. 141.)

Take not infidels for friends rather than believers. (IV. 148.)

C.—What proof is there that the Mohammedans will go to heaven and the non-Mohammedans to hell? He is indeed a fine God! May such a God as deceives others and is deceived by them alway keep away from us. Let him associate with those that are hypocrites and cheats, because "Birds of a feather flock together." Why should not they whose God deceives others be themselves cheated. Can it be right for anyone to associate with a wicked Mohammedan and hate a good man who is other than a Mohammedan?

62. O men! Now hath an apostle come to you with truth from your Lord. Believe them. (IV. 168.)

God is a sufficient guardian. (IV. 162.)

C.—Now does not the Prophet share with God homage due to Him when men have been directed by the Qoran to have faith in the Prophets. It is only because God is localized and not all-pervading that apostles come down from Him. Such a being can never be God. In one place it is written (in the Qoran) that God is All-pervading, while in another it is said that He is localised. This goes to show that the Qoran is the work of more than one person.

63. That which dieth of itself, and blood, and swine's flesh, and all that hath been sacrificed under the invocation of any other name than that of God, and the strangled, and the killed by a blow, or by a fall, or by goring and that which hath been eaten by beasts of prey is forbidden you. (V. 4.)

C.—Are these the only animals and things that are forbidden? May be, it is permissible to the Mohammedans to eat other animals, creeping insects and ants, etc. From this it is clear that the Qoran is not the Word of God. It is a human work. Hence it cannot be believed in.

64. I will surely put away from you your evil deeds, I will bring you into gardens, be neath which the rivers flow ! And lend God a liberal loan, and I will send you to paradise.

C.—It seems that the Mohammedan God must have been reduced to poverty, otherwise why would He have asked for a loan and tempted them by saying that He would free them from their sins and send them to heaven. It appears that Mohammad gained his selfish ends by defrauding others in the name of God.

65. He will pardon whom he pleaseth and chastise whom he pleaseth. He gave you what never before had been given to any human being (V. 21, 23.)

C.—Just as Satan leads whoever he likes into sin, even so does the Mohammedan God. This being the case, it is God alone Who should go to heaven or hell, for (according to the Mohammedan scriptures) He is the doer of all deeds—good or evil. The soul is not a free-agent (and hence it is not responsible for its actions), just as it is the commander of an army who is responsible for whatever it does, in the matter of protecting some and killing others, under his orders and not the army.

66. Obey God and obey the apostle. (V. 93.)

C.—This goes to show that God is not "One without a second," hence it is absurd for the Mohammedans to believe that it is otherwise.

67. God forgiveth what is past ; but whoever doth it again, God will take vengeance on him. (V. 96.)

C.—The forgiveness of sin is almost as bad as the sanction of its commission which encourages its further growth. A book whose teachings tend to encourage the commission of sin can neither be the Word of God, nor the work of an enlightened author. It is, on the contrary, one that promotes sinful conduct. It is true though that the prevention of the further commission of sin can be secured by one's praying to God, repenting of his past conduct and by exerting himself to his utmost (to lead a virtuous life.)

68. And is there anyone more wicked than he who deviseth a lie of God, or saith "I have had a revelation" when nothing was

revealed to him ? And who saith I can bring down a book like that which God hath sent down. (V. 93.)

C.—This shows that when Mohammad pretended to have had a revelation from God, some other imposter also declared that he too had received heavenly messages, and claimed to be a Prophet. Mohammad must have resorted to this device (*i.e.* the publication of the above verse) in order to defeat his opponent and increase his reputation.

69. We created you ; then fashioned you ; then said we to the angels. "Prostrate yourselves unto Adam," and they prostrated them all in worship, save Eblis ! He was not among those who prostrated themselves. To him said God : "What hath hindered thee from prostrating thyself in worship at my bidding ?" He said, "Nobler am I than he : me hast thou created of fire ; of clay hast thou created him." He said, 'Get thee gone hence ; paradise is no place for thy pride ; get thee gone then, one of the despised shalt thou be." He said, "Respite me till the day when mankind shall be raised from the dead." He said, "One of the respited shalt thou be." He said, "Now, for that thou hast cursed me to err, surely in thy straight path will I lay wait for them : Then will I surely come upon them from before, and from behind, and from their right hand, and from their left, and thou shalt not find the greater part of them to be thankful." He said, "Go forth from it, a scorned, a banished one ! Whoever of them shall follow thee, I will surely fill hell with you, one and all." (X. 10–17.)

C.—Now reader, follow attentively this dispute between God and the Devil. This Devil was an angel who was no better than a menial servant, even he could not be kept under control by God, nor could the Almighty purify his heart. On the top of this, God let the rebel who tempted all to commit sin go unpunished. God did indeed commit a great blunder (in doing so.) Now the Devil being the tempter of all and God being his tempter, it is clear that God is the greater Devil of the two, because the latter clearly says (to God) that he had led him astray. This goes to show that God is even destitute of purity and is at the root of all evils. Only the Mohammedans could believe in such a God but no other enlightened men. The Mohammedan God is proved to be (finite, unjust) and embodied, since He talked (with angles, etc.) just like a man. This is the reason that the educated people do not approve of the faith of Islam.

70. Your Lord is God, who in six days created the Heaven and the Earth, and then mounted the throne. Call upon your God with lowliness and in secret. (VII. 52, 53.)

C.—Can He, who creates the world in six days and rests on His throne in heaven, ever be an Omnipotent, and Omnipresent God? Being destitute of such attributes (as Omnipresence) He cannot even be called God? Is your God deaf that He can hear you only when He is spoken to (aloud)? All these things cannot be from God. Hence the Qoran cannot be the Word of God. He must have indeed got fatigued when He had to rest on the seventh day after having created the world in six days. We wonder if He is still asleep or has awakened. If He is awake, is He there doing some thing or just strolling about and enjoying Himself.

71. Lay not earth waste with deeds of licence. (VII. 52.)

C.—This is indeed good advice, but in other places (in the Qoran) the faithful have been directed to wage war against the infidels and even to slaughter them. Does not the Qoran now contradict itself? It appears that Mohammad must have adopted the first course when he was weak and the second one when he had gained power. These two teachings being self-contradictory cannot be true.

72. So he threw down his rod, and lo! it distinctly became a serpent. (V. 105.)

C.—This goes to indicate that even God and Mohammad believed in such false things. If so, both of them were quite ignorant. The laws of nature can never be subverted just as no man can make the eyes and the ears do the work of other senses. This is more jugglery.

73. And we sent upon them the flood and the locusts and the lice and the frog and the blood. Therefore we took vengeance on them and drowned them in the sea. And we brought the children of Israel across the sea. For the worship they practise is vain, (VII. 130, 132, 134.)

C.—Now behold! Is it not just like what an impostor does when he frightens a man by saying that he will send snakes to kill him? Why is not God, who is so bigoted that He drowns one nation in the sea in order to help the other to cross it, a sinner?

Can there be any religion more false than one that daubs all religions (other than itself), whose followers can be counted by millions, false and calls itself the only true one, since no religion can boast that all of its followers are good. It becomes only idiots to give an *exparte* decree. Has the religion founded on the Old Testament become false or was it some other faith that has been called false ? If it was some other faith, we should like to know what it was and by which name it is mentioned in the Qoran.

74. Thou shalt not* see me. And when God manifested Himself to the mountain He turned it to dust ! And Moses fell in a swoon. (VII. 139.)

C.—What is perceptible to the eye can never be All-pervading. If He really worked such miracles (in the past) why does He not do so at the present time ? Being altogether opposed (to reason) it is not worthy of being believed.

75. And think within thine ownself of God, with lowliness and with fear and without loud spoken words, at even and at morn. (VII. 204.)

C.—At one place the Qoran says that God should be spoken to aloud, while at another place it says that He should be addressed "without loud spoken words". Now which of the two shall we believe to be true and which false ? Self-contradictory statements can only be made by one who is demented. Of course it does not matter much if one contradicts himself through mistake and then owns it.

76. They will question thee about THE SPOILS, say : The spoils are God's and the apostle's. Therefore, fear God. (VIII. 1.)

C.—It is very strange that those who plunder others and live by dacoity and teach others to do the same should still profess to be *God*, *prophet* and *the faithful*. These people with one breath plunder others and with the other talk of fearing God, and yet do not feel the least shame in declaring that their religious faith is the best. Can there be a man worse than one who through sheer obstinacy does not embrace the true Vedic religion ?

---

* There has been some misprint in the ***Bhá'shá*** translation of this verse, since the word *not* is not there.—*Tr.*

77. Cut off the uppermost part of the infidels. "I will verily aid you with a thousand angels, rank on rank." "I will cast a dread into the hearts of the infidels." Strike off their heads then, and strike off from them every finger-tip. (VIII. 7, 9, 12.)

C.—How destitute of compassion are God and his Prophet who order that the heads of the infidels should be cut off. Is such a God, as commands the faithful to put the infidels to sword, and sever their limbs (from their bodies) and aids them in this work, any better than *Rávan*, the cruel king of Ceylon ? This command is the invention of the author of the Qoran and is not from God, but if it be from Him, our earnest prayer is that such a God may remain at a respectable distance from us.

78. God is with the faithful. O ye faithful ! Obey God and His apostle, O true believers, deceive not God and His apostle, neither violate your faith against your own knowledge. God laid a plot against them, and God is the best layer of plots. (VIII. 19, 23, 26 and 29.)

C.—Does God favour the Mohammedans ? If so, He is unjust because He is the Lord of all (and not of the Mohammedans only). Is your God deaf that He cannot hear you unless He is spoken to (aloud) ? Is it not wrong to couple the name of the Prophet with His name ? Where is God's treasure that He should be so afraid of its being stolen ? Is it right to steal (the wealth of) others barring that of God and His Prophet ? Only the ignorant and the wicked can teach such things. Why is not that God, who deceives others and associates with the deceitful, hypocritical, cunning and wicked ? These things lead one to infer that the Qoran is not the Word of God. Its author must have been a hypocritical and deceitful person, otherwise such objectionable things would not have been found in it.

79. Therefore fight against them until there be no opposition in favour of idolatry and the religion be wholly God's. And know that whenever ye gain any spoils, a fifth part therefore belongeth unto God, and to the apostle. (VII. 40, 42.)

C.—Who but the Mohammedan God would be so unjust in fighting and helping others to do the same and so active in causing breaches of peace ? Now look at this religion, which sanctions wholesale robbery for the benefit of the Prophet ! Are these people any better than thugs? God participates in the crime of robbery when He takes His share of the loot. He brings disgrace on Himself by favouring such dacoits. We are at a loss to understand whence came such a book, such a God and such a Prophet in order to disturb the happy relations between different nations of the world and thereby inflict great suffering on them. Had not such faiths flourished in the world, all would have lived in peace with each other.

80. And if thou didst behold when the angels cause the unbelievers to die! They strike their faces and their backs, and unto say them, "Taste ye the pain of burning." Wherefore we destroyed them in their sins, and we drowned the people of Pharaoh. Therefore prepare against them what force ye are able. (VIII. 52, 56, 62.)

C.—Now-a-days Russia has trampled Turkey and England has taken possession of Egypt, and yet God and His angels have done nothing to help them! Have they gone to sleep? In the past God used to kill and drown the enemies of His votaries, but He does not help them now. This shows that He did nothing of the sort even in ancient times. How evil is the command which says that the faithful should do, as much as lies in their power, to inflict pain and suffering upon the non-Mohammedans. Leave alone God, even a learned, righteous and tender-hearted man would not give such an order, and yet they (the Mohammedans) have the impudence to say that their God is Merciful and Just. It is on this account that the Mohammedan God is destitute of justice and mercy and the like good attributes.

81. O Prophet! God is thy support and of such of the true believers who followeth thee. O Prophet, lead the faithful to war; if twenty of you persevere with constancy, they shall overcome two hundred. Eat therefore of what ye have acquired, that which is lawful and good; and fear God: for God is Gracious and Merciful. (VIII. 65, 66, 70).

C.—Now what kind of justice, wisdom or righteousness is it that one should support one's followers even though they perpetrate injustice? He, who causes breach of peace and himself fights as well as helps others to do so, loots other people and yet calls the loot lawful, can never be Merciful and Compassionate, Leave alone God, such a thing can never be true even of a good man. Such things make it impossible for us to believe that the Qoran is the Word of God.

82. They shall continue therein for ever : for God is a great reward. O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith. Afterwards God sent down his security upon his apostle and upon the faithful, and sent down troops of angels, which ye saw not ; and he punished them who disbelieved; and this was the reward of the unbelievers. Nevertheless God will hereafter be turned unto whom He pleaseth. Fight against them who believe not in God. (VIII. 10, 12, 24, 25, 27.)

C.—Now how can God be All-pervading if He lives near those who are in paradise ? But if He is not All-pervading, He can neither be the Creator nor the Judge of the world. It is wrong to advise men to forsake their parents. Of course, one should not obey them if they advise one to do wrong, but all the same one should always serve them. If God was kind to the Mohammedans and sent down troops of angels to help them in the past, why does He not do so on ? If He punished the unbelievers and "turned unto whom He pleased," why does He not do the same at the present time ? Could not God advance His faith without commanding His votaries to fight ? We say good-bye to such a God ! He is more of a showman than a God.

83. We await for you the infliction of a chastisement by God, from Himself, or at our hands. VIII. 53.)

C.—Do the Mohammedans constitute God's *police* that He seizes non-Moslims either with His own hands or has been seized by the hands of the Mohammedans ? Are millions of other people displeasing unto God, and are Mohammedans, though they might be sinners, pleasing unto Him? If such is the case, the Mohammedan God resembles a veritable tyrant. It is strange that even sensible Mohammedans should believe in a religion which has no foundation to rest upon, and is opposed to reason.

84. To the faithful, both men and women, God promiseth gardens, neath which the rivers flow, in which they shall abide, and goodly mansions in the gardens of Eden. But best of all will be God's good pleasure in them. This will be the great bliss. Those who scoff at them, will be scoffed at by God. (VIII. 75, 80.)

C.—Here Mohammad holds out a bait to men and women, in the name of God, to compass his own selfish ends. Had not Mohammad held out such a bait, nobody would have suffered himself to be entrapped by him. So do believers in other creeds also talk. Men scoff at one another, but it does not behove God to scoff at anyone. This Qoran is a mass of veritable funny tales.

85. But the apostle and those who share his faith, contend for the faith with purse and person; and these! all good things await them. And God hath set a seal upon their hearts; They have no knowledge. (VIII. 89,94.)

C.—Mark this selfishness! Only those alone are good who believed in Mohammad, and those who did not believe in him are condemnable. Does not this argue bigotry and ignorance out and out? When God Himself hath set a seal on their hearts, they are not to blame for sinning. On the contrary, all the blame rests with God, for He *sealed* all their noble impulses by setting a seal upon their hearts. This is verily the height of injustice!

86. Take alms of their substance, that thou mayest clean and purify them thereby, and pray for them: for thy prayers shall assure their minds. Verily, of the faithful hath God bought their persons and their substance on condition of Paradise for them, in return on the path of God shall they fight, and slay and be slain. (X. 106, 113.)

C.—This is really fine! Mohammad here figures out as the very prototype of a Popish priest who *cleanse* or grants absolution only to those who grease his palm. This Moslim God is a wonderful trader, Who thinks He drives a roaring trade by taking the lives of the poor and helpless through the Mohammedans! By condemning the orphans to destruction and awarding paradise to the oppressors, the Mohammedan God becomes chargeable with cruelty and injustice and this is a blot on His Godhead. He has rightly come to be looked down upon with contempt by the wise and the noble-minded.

87. Believers! Wage war against such of the infidels as are your neighbours, and let them find you rigorous. Do they not see that they are afflicted with suffering every year once or twice? Yet they turn not, neither are they warned. (IX. 124, 127.)

C.—Mark this teaching, which, in defiance of all noble instinct, advocates the destruction of one's very friends ! God here teaches the Mohammedans to fight with their neighbours and slaves, to wage war against them and to slaughter them whenever they get a chance to. The Mohammedans have materially helped in spreading such ideas, taking their inspiration from this very book —the Qoran. They should, in the present enlightened age, realize the evil nature of such a teaching and give it up. They would be gainers by doing so.

88.—Verily, your Lord is God Who hath made the Heavens and the Earth in six days—then mounted His throne to rule all things. (XV. 3.)

C.—Space is not the result of combination or a compound substratum. It is uncreated, eternal. The assertion, that it was *created*, furnishes a positive proof of the fact that the author of the Qoran was ignorant of Physics. Had God to spend full six days on the creation of the world ? When it is written in the Qoran "Be," and "it was," it follows that this assertion about the creation of the world in six days is baseless. Were the Muslim God All-pervading, why would He establish Himself in the heavens or the sky ? And if God has to think of His administration, He is nothing but a prototype of a human being. Were He Omniscient, why would He cogitate seated passively ? This shows that the Qoran is the production of minds steeped in savagery and destitute of all knowledge of God.

89. And guidance and a mercy to the faithful. (X. 55.)

C.—Is God the monopoly of the Muslims only, and have others no claim on Him ? And is He partial, that He reserves His mercy only for the Muslims, and denies it to others. If by Muslims He meant "the faithful," they do not stand in need of guidance. If God does not furnish guidance to people other than the Mohammedans, His knowledge is of no use.

90. That he might make proof which of you will excel in work —And if thou say "After death ye shall surely be raised again," the infidels will certainly exclaim, "This is nothing but pure sorcery." (XI. and 9, 10.)

C. - When God has to examine works, He is not Omniscient. And if He does raise people after death, are we to think that those who are raised are condemned for an indefinite period to wait for a settlement of their fate ? Again, is it not opposed to His own Divine law to raise the dead ? Is it possible that God should compromise His Godhead by infringing His own law ?

91. And it was said, "O Earth ! 'Swallow up thy water" and "Cease, O Heaven." And the water abated. O my people ! this is the she-camel of God and a sign unto you ; let her go at large, and feed on God's Earth. (XI. 43, 66.)

C.—What childish talk is this ? Can the earth or the heavens ever hear ? And if God possesses a she-camel, He must also possess a he-camel. Further He must own elephants, horses, donkeys, etc. ! And does it reflect any credit on God to get His she-camel ? to feed in the fields of others ? Does God ever ride the she-camel If such is the Muslim God, His house must be distinguished for all the pomp and splendour to be found in the house of a mundane potentate.

92. Therein shall they abide while the heavens and the earth shall last. And as for the blessed ones—their place the Garden ! Therein shall they abide while the heavens and the earth endure. (XI. 109, 110.)

C.—If, after the Day of Judgment, all people must repair either to heaven or hell, why should the earth or the sky then continue to exist ? And if heaven and hell or to endure as long as the earth and the sky endure, then it follows that the assertion "that they shall abide in heaven or hell for ever" is baseless. It is the ignorant that talk in this vain, and not the wise, or God.

93. When Joseph said to his father, "O my father ! verily I beheld eleven stars and the sun and the moon." (XII. 4.)

C.—This verse contains a dialogue between a father and his son, which shows that the Qoran is not from God but is the production of some man who has embodied in it the biographies of human beings.

94. It is God who hath reared the heavens without pillars thou canst behold ; then mounted His throne and imposed laws on the sun and the moon. And He it is who hath outstretched the earth. He sendeth down the rain from heaven ; then flow the torrents in their due measure. (XIII. 15).

God is open-handed with supplies to whom He will, or is sparing. (III. 2, 3, 15 and 22.)

C.—The Muslim God is entirely innocent of all knowledge of Physical Science. Were He conversant with Physical Science, He would not have talked of rearing heavens on pillars. If God dwells in a particular locality or in the heavens, He cannot be Almighty or All-Encompassing. Had the Muslim God known aught of the Science of the clouds, He would have coupled the words, "He made the water go up to the sky," with the words, "He sendeth down the rain from heaven." This shows that the author of the Qoran was ignorant of the science of clouds. If God confers happiness on some or condemns others to misery without paying any regard to their merits or demerits, He is partial, unjust and utterly ignorant.

95. God truly will mislead whom He will ; and He will guide to Himself him who turneth to Him. (XIII. 23.)

C.—When God beguiles people, what is there to distinguish Him from Satan ? If Satan is condemned for beguiling people, why should not God be regarded as a greater Satan for doing the same thing, and why should He not be condemned to a residence in hell for the sin of beguiling others ?

96. Thus then, as a code in the Arabic tongue, have we sent down the Qoran ; and truly, if after the knowledge that hath reached thee thou follow their desires, thou shalt have no guardian nor protector against God. (XIII. 38.)

C.—How did God send down the Qoran ? Does God live high up in the skies ? If this be true, He cannot be God, being confined to a particular locality, for God is All-pervading. To carry or deliver messages is the function of a courier, and since God is confined to a particular locality, He must needs have one. And to keep an account (in dealings with others) becomes a man but no God Who is Omniseicnt. It follows from such statements of the Qoran that it is the work of a human being, possessed of limited intelligence.

97. And He ordained that the sun and the moon shall always wander. Verily, man is an oppressor, and a heretic. (XIV. 27.)

C.—Do the sun and the moon only keep always wandering ? Does not the earth wander too ? If the earth did not revolve, each day and night would extend over many years. If man is disposed by nature to be cruel, and a heretic, it becomes useless to send him a warning through the Qoran. For, those, who are *inherently* disposed to do evil, will never be disposed to do good. As a matter of fact, there are both good and wicked men in this world. Hence it is evident from all this that no book which contains such preposterous teachings can be from God.

98. "And when I shall have fashioned him and breathed of my spirit into him ; then fall ye down and worship him." "O my Lord ; because, thou hast beguiled me, I will surely make all fair seeming to them on the earth ; I will surely beguile them all." (XV. 29, 39.)

C.—If God breathed His spirit into Adam, then Adam also became God. If Adam was not God, then why did God let him share the homage due to Him only ?. When God is the beguiler of Satan, why should not He, being his preceptor, be regarded as a greater Devil than Satan, for, while the Muslims look upon Satan as the beguiler it is really God who beguiles Satan. Again when Satan said in the presence of God, "I shall beguile them all," why did not God inflict upon him punishment and throw him into a dungeon, yea, why did not He kill him ?

99. And to every people have we sent an apostle. Our word to a thing when we will it is but to say "Be" and it is. (XVI. 38, 42.)

C.—If God sent apostles to every people, then why should those who follow these apostles be set down as infidels ? Is no prophet to be honoured other than your own ? This is sheer bigotry. If God sent apostles to every country, why did not He send one to *Aryavarta* (India) ? Hence this assertion of the Qoran does not deserve to be given credence to. When God makes up His mind and says, "Earth be," how can the inanimate earth hear His command ? And how can the *mere* command of God create the universe ? And when the Mohammedans do not believe in the existence of anything other than God before creation, what was it that heard God's order, and what did the same become ? Those who are destitute of all knowledge of science talk in this fashion, and it is only the ignorant that believe in such things.

100. And they ascribe daughters unto God! Glory be to Him! By God we have sent apostles to nations before this. (XVI. 59, 65.)

C.—What will God do with daughters, because daughters are needed only for men? And why are not sons appointed unto God? Why are daughters only appointed unto him? Swearing is resorted to by liars, hence God should not swear. For, we frequently see in the world that it is as a rule liars that swear. Why should they, who only speak the truth, swear?

101. These are they whose hearts and ears and eyes God hath sealed up; these the careless ones. And every soul shall be repaid according to its deeds, and they shall not be wronged. (XVI. 110, 112.)

C.—When God Himself hath sealed up their hearts, etc., the unfortunate ones are condemned to destruction without any fault on their part. They are denied the privilege of being free-agents. How unjust it is! And yet we are told by the Qoran that everyone shall be repaid according to his deeds, and shall have neither more are less than what he is entitled to.

When the sinners were not free-agents in committing sin, but did it yielding to a stern necessity, having been compelled to do so by God, why are they to blame? They should not suffer for their deeds, on the contrary it is God who ought to suffer punishment. And if everyone is repaid according to the full measure of his deeds, wherein does God's forgiveness consist? And if God does forgive sins, He destroys justice. God never acts in this reckless fashion; only an erring mortal can act like this.

102. And we have appointed hell the portion of infidels.

And every man's fate have we fastened about his neck. And on the day of resurrection will we bring forth to him a book which shall be proffered to him wide open. And since Noah, how many nations have we exterminated. (XVII. 8, 14, 18.)

C.—If those who do not believe in the Qoran, the Prophet and the God of whom the Qoran speaks, and have no faith in the seven heavens or in the Muslim prayer, etc., are infidels, and if it is they who are destined for hell, we can then say without the least hesitation that all this is nothing but sheer partiality. Is it possible that those who believe in the Qoran are all good, while all others are wicked ? It is childish to assert that everyone has his fate fastened about his neck. As a matter of fact we don't see it fastened round the neck of a single person. If by this is meant that men shall have the just reward of their deeds, it sounds preposterous to assert that their hearts, eyes, etc., have been sealed up. We are told that God will bring forth His book on the day of judgment; if so, where is that book now ? Does God make daily entries in His book after the fashion of the shopkeepers ? There is another thing which should be considered in this connection. If there is no previous birth, where did the deeds of men come from and how could the book of deeds be made out ? If it has been prepared in the absence of deeds, God has wronged the parties concerned. Why did He bestow happiness upon some and subject others to misery in the absence of good or bad works? If it be said that He did it, because it pleased Him to do so, in that case too He wronged them. To add to or take away from the felicity or suffering of any person without any regard to his merits or demerits is termed injustice. And will it be God who will read the book at the time specified or will He have a reader by ? If God dooms to destruction souls that have been waiting for an indefinite period without any fault on their part, He is a tyrant. But he who is a tyrant, cannot be God.

103. We gave to Themood the she-camel before their very eyes.

And entice such of them as thou canst by thy voice.

One day we will summon all men with their leaders : They whose book shall be given into their right hand. (XVII. 73, 61, 66.)

C.—Verily, one of the most convincing proofs which God can advance in favour of His God-head is the possession of the she-camel ! If God ordered Satan to beguile human beings then He Himself is a greater Satan. But to call one, who leads people to commit sin, God is a most foolish thing. If God will call the Prophet and all his followers on the day of judgment in order to decide the fate of the dead, all of them will have to remain in custody till that period. But custody without any trial is extremely irksome and it is, therefore, the duty of every good judge to decide cases promptly. It is like the justice administered by *Popan Bai*. What will you think of a judge who would say that he would not administer justice till all the criminals and the law-abiding citizens of fifty years back had been gathered together in one place. What sort of justice will this be ? He will keep one man in custody for fifty years, while He will decide the case of another at once. Surely this cannot be called justice. If you want to see what justice is, read the *Vedas* and *Manusmriti*, which declare that there is not a moment's delay in the administration of justice and that all souls are judged according to their deeds. Again, to hold that God summons the prophets as witnesses is to question His Omniscience. Can such a book ever be the Word of God and can its author ever be an Almighty God ?

104. For them ! The gardens of Eden, under whose shades shall rivers flow : decked shall they be therein with bracelets of gold, and green robes of silk and rich brocade shall they wear, reclining them therein on thrones. Blissful the reward ! and a pleasant couch ! (XVIII. 30.)

C.—Indeed! What a fine place is the paradise described in the Qoran ! It has gardens, ornaments, clothes, cushions, pillows for affording pleasure to those who live therein. A wise man will, on reflection, find that the Mohammedan paradise excels in nothing except injustice which lies in the fact that the soul will have infinite enjoyment or infinite suffering for actions which are finite. Besides, infinite happiness will appear to them infinite misery, even as if a person goes on eating sweet things for a long time, they begin to taste like poison to him. Therefore, the belief that the soul is reborn after having enjoyed the bliss of salvation till the Grand Dissolution (of the universe) alone constitutes the true doctrine.

105. And these cities did we destroy when they became impious ; and of their *coming* destruction we gave them warning. (XVIII. 58.)

C.—Can all the inhabitants of a place be ever sinful? The fact that God formed His resolution (of destroying those cities) afterwards proves that He is not All-knowing, for, He did so after He had seen injustice being perpetrated. He had no knowledge of it before. (His destroying so many cities) also proves that He is destitute of all Mercy.

106. As to the youth his parents were believers, and we feared lest he should trouble them by error and infidelity. Until when he reached the setting of the sun, he found it to set in a mire fount ; and hardly he found a people. They said, "O *Dhoulkarnain* !". Verily, Gog, and Magog waste their land, shall we then pay thee tribute, so thou build a rampart between us and them. (XVIII. 79, 84, 93.)

C.—How unwise of God ! He feared lest the parents of the boy might be led to rebel against His authority. This cannot be compatible with the nature of God. Again mark the ignorance of the author of the Qoran ! He thinks that the sun sinks into a lake at night, and comes out of it again at day-break. As a matter of fact, the sun is very much larger than the earth. How can he then set in a river or a lake or an ocean ? This proves that the author of the Qoran was ignorant of Physical Geography and Astronomy. Had he known these Sciences, why would he have written such things as are opposed to the dictum of knowledge ? The believers in this book are also illiterate ; otherwise they would not have believed in a book which is so full of error. Now mark God's injustice ? Though He is Himself the Creator of this earth and is its King and Judge, yet He allows Gog and Magog wage constant war with each other. This is also incompatible with the nature of God. Such a book can only be believed in by savages and not by enlightened men.

107. And remember in the book of the Qoran the story of Mary : when she retired from her family to a place towards the east, and took veil to conceal herself from them : and we sent our spirit Gabriel unto her, and he appeared unto her in the space of a perfect man. She said, fly for refuge unto the Merciful God, that He may defend me from thee, if thou fearest Him, then do not approach me. He answered, Verily I am the messenger of thy Lord, and am sent to give thee a holy son. She said, how shall I have a son, seeing a man hath not touched me and I am no harlot. Gabriel replied, so shall it be : thy Lord saith, this is easy with me ; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us : for it is a thing which is decreed. Wherefore she conceived him and she retired aside with him in her womb to a distant place. (XIX. 12, 13, 14, 15, 16, and 18.)

C.—It is a thing for the wise to consider that if all the angels are the spirit of God, they could not exist as separate entities from Him. Moreover, Mary while she was a Virgin, gave birth to a son, although she did not like to co-habit with any man, yet contrary to her wishes she was conceived by the angel at the Lord's command. Now how wrong it was of God to have done so ! There are many other objectionable things recorded in the Qoran which we do not think advisable to mention here.

108. Dost thou not see that we send devils against the infidels to incite them to sin. (XIX. 78.)

C.—As God Himself sends devils to incite the infidels, the devils are innocent, neither the devils nor the people tempted by them could, therefore, be liable to punishment. Since all sins are committed at the bidding of the Lord, He alone should suffer the consequences thereof. If He is really the dispenser of justice, He Himself should suffer in hell the consequences of His evil deeds. But if He sets justice at naught, He becomes a sinner, since it is a sin to perpetrate injustice.

109. It will be gracious unto him, who shall repent and believe and shall do that which is right and who shall be rightly directed. (XX. 76.)

C.—It is written in the Qoran that one's sins are forgiven by mere repentance. This encourages sin, since there is nothing to deter men from its commission. This book and its author, therefore, place a premium upon sin.

Hence it is clear that this book cannot be the Word of God, nor can the Being described therein be Divine.

110. And we placed stable mountains on the earth, lest it should move with them. (XXI. 31.)

C.—If the author of the Qoran had been acquainted with the phenomenon of the revolution of the earth, he would never have taught that the earth was immovable, because mountains were fixed in it. It could be argued that if there were no mountains, it would be shaken. Why does it quake when there is a seismic disturbance ?

111. And remember her who preserved her virginity, and into whom we breathed our spirit. (XXI. 88.)

C.—It is impossible that such obscene statements should have been recorded in Divine revelation or even in a book written by a decent man. When even human beings do not relish such writings, how can God do so ? It is such statements as bring the Qoran into disrepute. If its teachings had been good, it would have commanded admiration like the *Veda.*

112. "Seest thou not that all creatures both in the heavens and on the earth adore God ? The sun, and the moon, and the stars, the mountains and the trees, and the beasts, and many men? They shall be adorned therein with bracelets of gold, and pearls, and their vestures therein shall be silk. And cleanse my House for those who compass it and who stand up." Afterwards let them put an end to the neglect of other persons ; and let them pay their vows, and compass the ancient House. And may commemorate the name of God. (XXII. 18, 23, 28, 30, 32.)

C.—When it is clear that inanimate objects cannot even know God, how can they then worship Him ? This book cannot be of Divine origin. It seems to have been written by some ignorant man. How funny ! How beautiful is the paradise where the inmates get gold ornaments studded with pearls and silken garments. This sort of paradise can in no way be better than the palaces of Kings ; and if heaven is the house of God, He must be living in that very house, how can it then be said that the Qoran does not teach idol-worship ? (The Mohammedan) God is like gods and goddesses such as *Bhairva* (Indian Bacchus) and *Durga* which are worshipped in the temples (of the followers of the *Puránás*), because He accepts presents, commands people to circumembulate His house and to offer animal sacrifice ; He is the originator of idol-worship in its most objectionable form, because the Mosque is a huge idol than the images of the gods. The Mohammedan God and His followers are, therefore, worse idolworshippers than the *Pauranics* and the *Jainees.*

113. Then shall ye be waked up on the day of Resurrection. (XXIII. 16.)

Arya Samaj Foundation Chennai and eGangotri / Collection Noida

C.—Will the dead dwell in the tombs or in some other place till doom's Day? If they will dwell in the tombs, even the virtuous souls will suffer pain on account of their bodily tenements being foulsmelling and decomposed. This mode of meting out justice is as bad as doing injustice. Moreover, the Mohammedan God and His followers are guilty of the sin of spreading disease.

114. One day their own tongues shall bear witness against them and their hands, and their feet, concerning that which they have done. God is the Light of the Heaven and the Earth: the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east nor of the west, it wanteth little but that the oil thereof would give light, although no fire touched it. This is light added unto light. God will direct unto His light whom he pleaseth. (XXIV. 24 and 35.)

C.—The hands and feet being inanimate cannot give evidence. The second statement being opposed to Laws of Nature is false. Is God fire or electricity? The illustration given in the Qoran cannot apply to God. Such illustrations can only apply to embodied objects.

115. And God hath created every animal of water. Some go on upon the belly. And whoso shall obey God and His Apostle...Say: Obey God and obey the Apostle. And obey the Apostle that happily ye may find mercy. (XXIV. 45, 51, 53 and 55.)

C.—What kind of philosophy is this that the creatures in the composition of whose body all elements have entered are said to have been generated from water alone. This is a foolish statement. If it is necessary that the commands of the Prophet should be obeyed along with those of God, He may be said to have a partner. If it is so, why is it written in the Qoran that God is without a second, and why do you preach this?

116. On that day the heaven shall be cloven asunder by the clouds and the angels shall be sent down, descending visibly therein. Wherefore do not thou obey the unbelievers; but oppose them here with a strong opposition. Unto them will God change

their former evils into good; and whoever repenteth, and doth that which is right; verily he turneth unto God with an acceptable conversion. (XXV. 25, 50, 68, 69.)

C.—It can never be true that the sky has been split up by the clouds. It could be split up only if it had material existence. The teaching of the Qoran disturbs the peace of the world and fosters discord. It is for this reason that righteous and learned men do not believe in it. It is unjust that sins and virtues should be balanced against one another. Sin and virtue cannot be compared to oil seeds and lentils. If repentance absolves one from sin and brings him nearer to God, no body would be afraid of committing sins. All this is opposed to science.

117. And we spake by revelation unto Moses, saying, "March forth with my servants by night; for ye will be pursued." And Pharaoh sent an officer through the cities to assemble forces. Who has created me and directeth me; and who giveth me to eat and to drink. And who, I hope, will forgive my sins on the day of Judgment. (XXV. 50, 51, 76, 77 and 80.)

C.—When God first sent down His book to Moses what need was there for sending down books to David, Christ and Mohammad? God's knowledge must be Unchangeable and Infallible but sending down later books would show that the knowledge contained in the first book was fallible and imperfect. If these first three works contained true knowledge, the Qoran must be false. It is impossible for all the four books to teach true knowledge because their teachings contradict each other. If God has created souls, they must needs cease to exist some day or the other. If it is God Who gives sustenance to man and other creatures, why do people suffer from disease and why does not each man get an equal amount of food? Why do some people, such as kings, get sumptuous food and others like the paupers get poor food. If it is God Who feeds people and makes them observe the laws of health, there should be no disease. But we see that even the Mohammedans do suffer from disease. If it is God Who cures people of disease. the Mohammedans should always recover, but as they do not, it is clear that the Mohammedan God is not a skilful doctor, for if He were so, the Mohammedans would always come round. Again, if it is God Who kills people and brings them to life, then He alone should take the consequences. On the contrary if it be believed that punishment or reward is awarded according to deeds done (by the soul) in many births, He cannot be held blameworthy. If God forgives sins and dispenses justice on the last day, He will be a sinner and a promoter of sin. If he does not forgive sins, it cannot but be said that this teaching of the Qoran is false.

118. Thou art only a man like unto us : produce now some sign, if thou speakest the truth. Said, the she-camel shall be a sign unto you : She shall have her portion of water. (XXVI. 154, 154.)

C.—Who would believe that the camel came out of stone. Those who pinned faith to it were savages. The sign of the camel was something which looks boorish, not Divine. If this book had been revealed, it would not contain such senseless things.

119. O Moses ! verily I am God, Mighty, the Wise : cast down thy rod. And when he saw it, that it moved, as though it had been a serpent, he retreated and fled. And God said O Moses, fear not, for my messengers are not disturbed with fear in my sight.

Rise not up against me : and surrender yourself unto me. (XXVII. 9, 10, 27 and 32.)

C.—Now mark ! God calls Himself Mighty, even a good man would not indulge in self-commendation, why should God do so ? He became the Lord of the savages by tempting them with a sort of jugglery. Such things cannot be written in the Word of God. If He is the Lord of the seventh heaven, He cannot be God, being localised. If it is a bad thing to rebel, why did God and Mohammad write a book to extol themselves, even though the Prophet at the instigation of God killed many which was worse than rebellion. The Qoran is full of repetitions and self-contradictory statements.

120. And thou shalt see the mountains, and shalt think them firmly fixed ; they shall pass away, even as the clouds pass away. This will be the work of God, Who rightly disposes all things : and He is well acquainted with that which ye do. (XXVII. 90.)

C.—Perhaps in the country where the author of the Qoran lived, the mountains moved on like clouds, for nowhere else it is so. The vigilance of God can be judged by the fact that He could not catch the rebel Satan and punish him. Who can be more careless than one who could not apprehend one rebel and punish him.

121. And Moses struck him with his fist and slew him: And he said, O Lord, verily I have injured my own soul, wherefore forgive me. So God forgave him; for He is ready to forgive, and Merciful. The Lord createth what He pleaseth; and chooseth freely. (XXVIII. 14, 15, 66.)

C.—Now mark again! Are not God and Moses the Prophet of the Mohammedans and the Christians, both unjust because the latter killed people and God forgave him his sins. Does God create by the caprice of His Will. Was it due to mere caprice that one was born a king and another a pauper; one a scholar, and another a fool. If it is so, the Qoran does not inculcate truth, and the Mohammedan God being unjust is no God at all.

122. We have commanded man to show kindness towards his parents: but if they endeavour to prevail with thee to associate with me that concerning which thou hast no knowledge, obey them not. We hereafter sent Noah unto his people, and he tarried among them one thousand years, save fifty years. (XXIX 7, 13.)

C.—Of course, it is a good thing to serve one's parents and it is also right not to obey them when they ask one to believe that God shares His homage with some other being. But they should not be believed if they command one to tell lies, hence this injunction is only a half truth. If He sends only Noah and other prophets to the world who sends here other creatures? If it be said that He sends all, then why not believe that all are prophets. If formerly people lived for 1,000 years, why do they not attain that age now? This statement is also wrong.

123. God produceth creatures, and will hereafter restore them to life: then shall ye return unto Him. And on the day whereon the hour shall come, the wicked shall be struck dumb for despair. And they who shall have believed, and wrought righteousness, shall take their pleasure in a delightful meadow: Yet if

we should send a blasting wind, and they should see their corn yellow and burnt up. Thus hath God sealed up the hearts of those who believe not. (XXX. 10, 11, 14, 50, 58.)

C.—If God ordains Creation twice and not thrice, He must be sitting idle before the first Creation and after the second, and will lose all vitality after creating the world twice. If the sinners are struck dumb with despair on the day of judgment, so much so good, but we hope that this verse does not mean that all except the Mohammedans will be branded as sinners and struck dumb with despair, for at many places in the Qoran by the word sinner is meant a non-Mohammedan. If the Mohammedan paradise consists of residence in a garden and adornment of the body, it is just like this world. In that case it is necessary that gardeners and goldsmiths should be there or God should do their work. Again, if some denizen of paradise gets a smaller number of ornaments, he might commit theft and be hurled down into hell. If it be so' the doctrine of eternal heaven would be falsified. If God superintends agricultural operations, He must needs have gained some experience in the agricultural art ! Even if it be believed that God being Omniscient knew all this, He cannot escape from the charge of having bullied and blustered. If God sealed the hearts of men and caused them to commit sin, He must be held answerable for the offence and not men ; even as the Commanders are held responsible for defeat or victory, so God must be regarded answerable for sins.

124. These are the signs of the wise book. He hath created the heavens without visible pillars to sustain them, and hath thrown on the earth mountains firmly rooted, lest it should move with you. Dost thou not see that the God causeth the night to succeed the day, and causeth the day to succeed the night ? Dost thou not see that the ships run in the sea, through the favour of God, that He may show you of his signs ? (XXXI. 1, 9, 28, 30.)

C.—How funny ! That a book like this should be regarded full of wisdom even though it teaches things opposed to science, such as the creation of the heavens without visible pillars to sustain them and the fixing of the mountains in the earth with a view to keep them immoveable. Even persons who are a little bit educated cannot write such nonsense or believe in such balderdash. Again,

CC-0. Nidhi Chauhan Collection, Noida

how wise is the statement that the day is entangled with the night and night with the day! Every body knows that day and night co-exist. The Qoran cannot be a book of true knowledge, for this statement is absolutely foolish. It is not opposed to true knowledge to say that the ships run into the sea through the favour of God when in reality they are propelled by machinery and by sailors? Would not the sign of God (a ship) sink if it was made of iron or stone? Verily this book cannot have been written either by God or by a learned man.

125. He governeth all things from heaven even to the earth, hereafter they shall return unto Him, on the day whose length shall be a thousand years, of those which ye compute. This is He who knoweth the future and the present; the Mighty, the Merciful. And then formed him into proper shape, and breathed of His Spirit into him; Say: The angel of death, who is set over you, shall cause you to die...If we had pleased, we had certainly given unto every soul its direction: but the word which hath proceeded from me must necessarily be fulfilled, when I said, verily I will fill hell with both genii and men. (XXXII. 4, 5, 8, 10, 12.)

C.—Now it is quite clear that the God of the Mohammedans is limited by space like man, for if He were Omnipresent, it could not be said of Him that He is stationed at a particular place for the purpose of carrying on administrative work and that He descends and ascends. He cannot but be regarded as limited by space if He sends down angels and Himself remains hung up in the sky, while His emissaries are sent about on errands. How could God know it, if His angels were bribed into perverting the facts of a case or sparing the life of a doomed person. He could find out only if He were Omniscient and Omnipresent, but that He is not. If He had been so, where was the need of sending angels and testing people in any way? Again, He cannot be said to be Omnipotent, because it takes a thousand years to arrange for the return of His emissaries. If there is an angel of death, what is there that will bring about his death? If it be said that that angel is eternal, then it will have to be believed that God is not Incomparable at least so far as eternity is concerned. One angel cannot ask many people to repair to hell simultaneously, and if God looks at the fun after filling hell with innocent people who have been doomed to torture, He is unrighteous, unjust and merciless. A book teaching such things cannot be the work of God or of a learned man, while a being devoid of justice and mercy cannot be Divine.

126. Say, light shall not profit you, if ye fly from death or from slaughter : O wives of the Prophet, whosoever of you shall commit a manifest wickedness, the punishment thereof shall be doubled unto her twofold, and this is easy with God. (XXXIII. 16, 30.)

C.—Mohammad wrote or dictated this verse to keep people from running away from the field of battle so that victory might be assured to his arm, his soldiers might not dread death, his wealth might increase and his religion might spread. If the wife of the prophet is not to appear in public shamelessly (without a veil), why should the prophet do so. Is it just that the wife should suffer for this offence and the prophet escape scot free.

127. And abide still in your houses ;...and obey God and his apostle :

But when Zaid had determined the matter concerning her, we joined her in marriage unto thee ; lest a crime should be charged on the true believers in marrying the wives of their adopted sons, when they have determined the matter concerning them : and the command of God is to be performed. No crime is to be charged on the prophet as to what God hath allowed him. Mohammad is not the father of any man among you ;...and any other believing woman if she hath given herself unto the prophet ; Thou mayest postpone the turn of such of thy wives as thou shalt please in being called to thy bed, and thou mayest take unto thee her whom thou shalt please and her whom thou shalt desire : and it shall be no crime in thee. O true believers ! Enter not the houses of the Prophet. (XXXIII. 32, 37, 38, 40, 49, 51, 53.)

C.—It is extremely unjust that the women should be immured within the four walls of the house like prisoners and men permitted to roam about freely. Do not women feel a desire to breath fresh air, to walk about in open space, and to view the phenomena of nature. This invidious distinction accounts for the fact that Mohammedan youths are peculiarly vagrant and licentious. Do God and His prophet issue one and the same command or do they

An eGangotri Initiative. Vidit Chauhan Collection, Noida

promulgate different and contradictory injunctions? If the former is the case, it is useless to say that the command of both should be obeyed, but if the latter is the case, then one injunction should be true, and the other false. Thus one of these beings would be like God and the other like the Devil and the latter will share homage with the former. What to say about the God of the Qoran and the prophet who wrote a book permitting the attainment of selfish ends at the sacrifice of the good of others! It is also clear that Mohammad was lascivious, for if he had not been so, he would not have taken his daughter-in-law as wife. Again, God also proved Himself to be biased by ruling an unjust act to be just. Even a savage considers his daughter-in-law sacred. How unjust it is that the prophet did not feel the least compunction in obeying a wild and sinful impulse. If the prophet was father to no body, who was then the father of Zaid (the slave). One might ask that if the prophet could not keep himself from a connection even with his own daughter-in-law, how could he restrain his passions where other women were concerned? Even sophistical reasoning cannot mitigate the enormity of an offence like this. Would it have been right if some other married woman had of her own free will desired to lead the prophet to the hymeneal altar? How cruel that the prophet was at liberty to divorce a wife whenever he chose to do so, while his wife was deprived of the right of obtaining a divorce even if he was guilty of misconduct! If it was necessary that no body should enter the house of the prophet with adulterous intent, it was likewise necessary that the latter should also not do an act like this. How could it be right for the prophet to act as if he had a licence in this matter and still to exact admiration? He would indeed be a perfect idiot who would believe the Qoran to be revealed, Mohammad to be a prophet and the Mohammedan God to be an Omnipotent Lord. It is passing strange that the Arabs believed in such idiotic and unrighteous statements.

128. Neither is it fit for you to give any uneasiness to the Apostle of God nor to marry his wives, after him, for ever: for this would be a grave offence in the sight of God. As to those who offend God and his Apostle, God shall curse them in this world. And they who shall injure the true believers of either sex, without their deserving it, shall surely bear the fruit of calumny

and a manifest injustice. And being accused, wherever they are found they shall be taken, and killed with a general slaughter, O Lord give them the double of our punishment, and curse them with a heavy curse. (XXXIII. 53, 57, 58, 62, 68.)

C.—Now mark! Is the Mohammedan God asserting His Omnipotence in an equitable manner? If it was right to command people not to inflict pain on the prophet, it was also proper to adjure the prophet not to cause suffering to others. Why did he not do so? Is God subject to pain? If He is, then He cannot be God. Does not the injunction to abstain from causing suffering to God and His prophet imply that they both are free to inflict pain upon whomsoever they please? Should all others suffer pain? If it is not a good thing to injure Mohammedans and their wives, it is equally bad to torment others. If this view of the question be not accepted, then God and His prophet should be believed to be biased and anxious to sow discord. There are very few people in the world who are so merciless as these two. Would not the Mohammadans feel aggrieved if some body ordained that they should be pinioned and killed, as, the Qoran has done in the case of non-muslims. The prophet was very hard-hearted, for he prayed to God that Non-muslims should receive double the punishment awarded to Mohammedans. This statement also is selfish and unrighteous. Perhaps those are scapegraces among the Mohammedans who do things like that. Truly has it been said that an untutored man is like unto a beast.

129. It is God who sendeth the winds, and raiseth a cloud; and we drive the same unto a country, dead (from drought) and thereby quicken the earth after it hath been dead; so shall the resurrection be. Who hath caused us to take up our rest in a dwelling of eternal stability, through His Bounty, wherein, no labour shall touch us, nor shall any weariness affect us. (XXXV. 9, 35.)

C.—What a strange philosophy does God preach? He sends the winds and raiseth a cloud, and by means of these brings the dead into life. This cannot be predicated of the true God, for He always acts in a consistent manner. A house cannot stand unless it has been made, and whatever has been made cannot last for ever. Whoever has got a body would feel miserable if he had nothing to do and is subject to disease. If this is true in the case of a person holding sexual intercourse with one man, how much more so is it in the case of him who cohabits with many wives. His lot would indeed be pitiable. Hence Mohammedans cannot enjoy genuine happiness even in paradise.

130. I swear by the instructive Qoran, that thou art one of the messengers of God, sent to show the right way. This is a revelation of the most Mighty, the Merciful God. (XXXIV. 1, 2, 3, 4.)

C.—If the Qoran were the work of God, how could He swear by it? If the prophet had been a messenger of God, he would not have fallen in love with his daughter-in-law. It is foolish to assert that the believers in the Qoran are on the straight path, for he alone is said to tread that path who believes in truth, utters truth, acts in confirmity with truth and shapes his conduct in accordance with the dictates of *Dharma* which consists of justice and freedom from prejudice and forsakes all that is opposed to them. Neither the Qoran nor the Mohammedans nor their God satisfies these conditions. If Mohammad had been the greatest prophet, he would have been the most learned and the most virtuous among men. The praise of Mohammedanism by Mohammad is like the praise by a coster-monger of his own plums.

131. And the trumpet shall be sounded again, and behold they shall come forth from their graves, and hasten unto their Lord.

And their hands shall speak unto us, and their feet shall bear witness of that which they have committed. His command, when He willeth a thing, is only that he saith unto it "Be!" and it is. (XXXVI. 50, 63, 80.)

C.—How absurd! Can the feet ever give evidence? When there was none else except God, to whom did he issue the command and who heard it and what came into existence? If there was nothing else at that time, this statement is false and if there was something else, then the statement that there was nothing else except God must be thought to be false.

132. A cup shall be carried round unto them, filled from a unruffled fountain, for the delight of those who drink; And near

them shall lie the virgins of paradise, refraining their looks from beholding any besides their spouses, having large black eyes, and resembling the egg of an ostrich covered with feathers from the dust. And Lot was also one of those who were sent by us. We delivered him and his whole family, except an old woman, his wife, who perished among those that remained behind; afterwards we destroyed the others. (XLIII. 44, 45, 48, 57, 131, 132, 133, 134.)

C.—Well! The Mohammedans cry that it is a sin to drink wine on this earth but in their paradise streams of wine flow. It is good that Mohammedans have rendered some service to the cause of temperance here, but they have been more than compensated for this abstinence in paradise. So many women have been allotted to each man there, he would find it difficult to fix his affections on one. The place must be afflicted with maladies. If the dwellers have got bodies, they must die and if they have got no bodies, they cannot gratify their lust. What then is the use of a paradise? If you believe that Lot was a prophet, do you also believe what is recorded in the Bible that he begot children of his own daughters. If you do, it is foolish to regard such a person a prophet. If your God grants salvation to such persons and their associates He must also be like them. A being who recites old wives' tales and kills other people through prejudice cannot be God, for such a God can only live in a Mohammedan house and nowhere else.

133. Gardens of perpetual abode, the gates whereof shall stand open unto them. As they lie down therein, they shall there ask for many sorts of fruits, and for drink; and near them shall sit the virgins of paradise, refraining their look from beholding any besides their spouses, and of equal age with them.

And all the angels worshipped him, except Eblis, who was puffed up with pride and became an unbeliever. God said unto him, "O Eblis, what hindereth thee from worshipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of the exalted ones?" He answered, "I am more excellent than he; thou hast created me of fire and hast created him of clay." God said unto him, "Get thee hence therefore, for thou shalt be driven away from mercy: and my curse shall be upon thee, until the day of judgment." He replied, "O Lord, Respite me therefore, until the day of resurrection. God said, "Verily thou shalt be one of those who are respited until the day of the determined time." Eblis said, "By the might do I swear I will surely seduce them all." (XXXVIII. 49, 50, 51, 70, 71, 72, 73, 74, 75, 76, 77 and 78.)

C.—If there are gardens and orchards in paradise as stated in the Qoran, they neither have existed from eternity nor can they remain there for ever, for the things which result from the combination of elements, did not exist before that combination and will surely cease to exist after Dissolution. When these things will disappear from paradise, how can the dwellers live there for ever ? The very fact that the Arabs have been promised cushions, cushioned seats, pillows, fruits and drinks, proves that Arabia was not in affluent circumstances at the time the Muhammadan religion was founded. It was for this reason that Mohammad entrapped the poor people into his net by holding out to them such temptations.

Perpetual happiness cannot reign where women are to be found. Where did these women come from ? Are they dwellers of paradise or have they been imported ? If they have been imported, they will surely go back and if they permanently dwell there, what were they doing before the day of resurrection ? Were they idling away their lives ? Now look at the resplendence of God Whom all the angels except Satan obeyed by paying homage to Adam ; Satan alone held aloof. God said to Satan, "I have made him with both my hands, do thou, therefore, not be proud." This shows that the God of the Qoran was a two-handed person. He cannot, therefore, be Omnipresent and Omnipotent. Satan was right in saying that he was better than Adam. Why was the resentment of God excited at this ? Is the house of God in the sky and not on earth ? Why was Kaba at first called the *house of God ?* How can God separate Himself from His Creation ? All this creation belongs to the true God. This shows that the God of the Qoran was a landlord in paradise. God cursed and rebuked Satan and sent him to jail. Satan said, "O Lord ! Release me till the day of judgment." God being not insensible to flattery complied with his request. When Satan was free, he said, "Now I will tempt people and raise the standard of rebellion." God retorted, "Whoever is tempted by you will be hurled into hell by me along with thee." Gentle reader ! Just consider whether God tempted him or he was tempted of his own accord. If God did it, He was a greater Devil of the two, and if Satan was tempted on his own accord, other people can also be tempted likewise. Where then is the need of Satan ? In so far as God let the rebel Satan loose, He also was responsible for the mischief wrought by the fiend. Who can be more unjust than the being who instigates theft and then sits in judgment over the thief ?

134. God forgiveth all sins : for He is Gracious and Merciful. Since the whole earth shall be but His handful on the day of resurrection ; and the heavens shall be rolled together in His right hand. And the earth shall shine by the light of its Lord : and the books shall be laid open, and the prophets and the martyrs shall be brought as witnesses ; and judgment shall be given. (XXXIX. 53, 67, 69.)

C.—If God forgives all sins, He leads the entire world to unrighteousness. He is also merciless, for if a wicked man is shown mercy and forgiven, he will commit more mischief and cause suffering to many a good man. Even if the slightest offence is left unpunished, the world will become full of sin. Is God resplendent like fire ? Where is the page of destiny and who writes it ? If God dispenses justice with the aid of prophets and witnesses, He must be of limited knowledge aud power. If He is not unjust and dispenses uniform justice, He must be dealing with all people according to their deserts. Deeds must have been done either in the past birth or in the present one. It is, then, clearly unjust to forgive sins, to seal the hearts, to keep people in ignorance, to let the Devil tempt them, and to subject them to torture.

135. The Revelation (sending down of the Book) is from God, the Almighty, All-Knowing, Forgiver of sin and receiver of penitence. (XL. 1, 2.)

C.—This has no other object than that the credulous and unwary should accept this book as one from God—a book which along with the few truths it contains, is choked with untruths, which only tend to markedly detract from the value of the former. Hence the Qoran and the God of the Qoran, as well as those who are believers in this book, only lend their support to wickedness and iniquity, and not only commit sin themselves but lead others

Arya Vidya Mandir Collection, Noida

to do it. For it is most sinful to overlook or connive at iniquity. It is such Qoranic teaching that emboldens the Mohammadans to commit sin and to delight in war and bloodshed.

136. And He made the seven heavens in two days, and in each heaven made known its office.

Until when they reach it, their ears, their eyes and their skins shall bear witness against them of their deeds. And they shall say to their skins, "Why witness ye against us ?" They shall say, "God Who giveth a voice to everything, hath given us a voice." (XL. 11, 19, 20, 38.)

C.—Well donel Ye Mohammadans. Is this your Almighty God ? It took Him two *whole* days to fashion the seven heavens. The really Almighty God can fashion the whole universe in the twinkling of an eye. When God has made the ears, the eyes and the skin lifeless and destitute of consciousness, how can they bear witness against anyone ? If you were to assert that He could endow these with consciousness (on the day of judgment), would not you be virtually asserting that He would infringe His own law ? What is utterly, incredibly baseless (in the foregoing quotation) is the assertion that when the organs and limbs bore witness against the souls, the latter began to ask their respective organs and limbs why they had borne witness against them. This is an astounding assertion like that of a man who would affirm that he saw the face of the son of a woman affected to sterility. If the woman in question had a son, she would not be *sterile*. And if she is really barren, it is simply impossible for her to have an offspring.

If God brings the dead to life, why does He smite them first ? Can He die Himself ? If the answer be in the affirmative, why does He consider dying a bad thing? And in which Muslim's house shall the souls stay till the arrival of the day of judgment, and why has God postponed indefinitely the decision of their cases without any fault on their part ? Why did not He pronounce His judgment in respect of each without delay ? Things like these are a blot on Godhead.

137. His, the keys of the Heavens and of the Earth ! He giveth with open hand or sparingly, to whom He will.

Arya Vidya Chandra Collection, Noida

Digitized by Arya Samaj Foundation, Chandigarh

He createth what He will, and He giveth daughters to whom He will, and sons to whom He will.

Or He giveth them children of both sexes, and He maketh whom He will childless.

It is not for man that God should speak with Him, but by vision, or from behind a veil.*

Or, He sendeth a messenger to reveal what He will. (XLII. 10, 48, 49, 50, 51).

C.— God must be possessed of an inexhaustible stock of keys considering that he must unlock each and all places. Again it argues childishness on His part to bless with plenty and superabundance whomsoever He pleases regardless of his merits, or to take away the same from any without weighing his demerits. If God is such a creature of mere whim, He is unjust. Mark the extraordinary cleverness of the author of the Qoran ! It is expressly designed to captivate and entrap the females also. If the Mohammadan God can create whatever He pleases, can He then create another God ? If He cannot, are we to understand that His Omnipotence here has come to a dead halt ? And if it is God that grants offspring unto men, who is it that grants the same unto fowls, fishes, pigs, etc., that have a more numerous progeny ? And why cannot He grant offspring (to mortals) unless men and women cohabit ? Why does He condemn some women to a life of sterility and thereby afflict them ? He must indeed be a glorious God, considering that no-one can talk in His presence ! But has not He already declared in a certain place that He can be talked to from behind a curtain, and that the angels as well as the prophet can speak to Him ? If this assertion about the angels and the prophet be true, they must be taking good care to make God thoroughly play into their hands. Should you argue that God is All-knowing and All-pervading (as He really is), this assertion about His talking from behind a curtain and obtaining news as if it were by post would be utterly meaningless. If He stands in need of such agencies, He could not be God. He must be rather some shrewd piece of humanity. Hence the Qoran can never be of Divine origin.

---

* Husain comments thus on this verse in his Tafsir Hussaini "Mohammad was between two curtains, one made of gold and the other of white pearls and the distance between them was such as could be covered by a traveller in seventy years." Let the enlightened reader decide whether it was God or a purda lady who speaks from behind a curtain. These people (Mohammadans) have indeed degraded the very idea of Godhead. Oh ! What a difference between the All-holy Supreme Spirit spoken of by the Upanishads and other true books, and the God of the Qoran who speaks from behind a purda. The fact is that the Arabians were quite illiterate, they could not have talked sense

138. And when Jesus came with manifest proofs. (XLII. 59.)

C.—If Jesus too was sent by God, why did He then send down the Qoran whose teaching is opposed to that of Christ ? Again, since the Biblical teaching is opposed to that of the Qoran, neither of these is a Divine revelation.

139. Seize ye him and drag him into the midfire (where they shall stay)...and we will wed them to the virgins with large black eyes. (XLIV. 43 and 50.)

C.—This is indeed passing strange that a Just God should have men caught and dragged ! When such is the Muslim God, can there be any wonder if His Mohammadan worshippers pounce upon the weak and the helpless and upon orphans, and drag them? Again, does He help in the celebration of marriages ? If so, He is a match-maker to the Muslims, something resembling their own *Qazis*.

140. When ye encounter the infidels, strike off their heads, till ye have made a great slaughter among them, and of the rest make fast the fetters. (XLVII. 4.)

And how many cities were mightier in strength than they city, which hath thrust thee forth ! We destroyed them, and there was none to help them. (XLVII. 14.)

A picture of the paradise which is promised to the God-fearing ! Therein are rivers of water, which corrupt not, rivers of milk whose taste changeth not : and rivers of wine, delicious to those who quaff it. (XLVII. 16.)

And rivers of honey clarified : and therein are all kinds of fruit for them from their Lord. (XLVII. 17.)

Digitized by Arya Samaj Foundation, Chandigarh

C.—This shows that the Qoran, its God, and the Mohammadans are guilty of having disturbed the peace of the world, inflicted great suffering on the human race and of being selfish and altogether destitute of fellow-feeling. Would not the Mohammadans also suffer, if the non-Mohammadans were to pay them in their own coin ? It was indeed very unjust of God to have destroyed cities that turned out Mohammad. Can (the Mohammadan) paradise, in which rivers of pure water, milk and clarified honey flow, be any better than this mortal world. Rivers of milk, whose taste changeth not, cannot exist, because it turns sour in a short time. The enlightened people do not believe in the Mohammadan faith since it inculcates such incredible and inhuman teachings.

141. When the earth shall be shaken with a shock, and the mountains shall crumble with a crumbling and shall become scattered dust. (LVI. 4, 6.)

Then the people of the right hand, what shall be the people of the right hand ! And the people of the left hand, what shall be the people of the left hand. (LVI. 8. 9).

On coaches inwrought with gold and studded with stars reclining on them face to face : Aye—blooming youths go round about to them, with goblets and ewers and a cup of flowing wine, their brows ache not from it nor fails the sense : and will such fruits as shall please them best, and with flesh of such birds, as they shall long for and theirs shall be the Houris, with large dark eyes, like pearls hidden in their shell. (LVI. 15—22).

And on lofty beds. Of a *rare* creation have we created the Houris and we have ever made them virgins, dear to their spouses, of equal age with them. (LVI. 31, 33)

And fill your bellies with it.

I swear by the falling of the stars. (LVI. 54, 74).,

C.—Now mark the strange assertions of the author of the Qoran ! As it is, the earth is always in motion and will therefore be moving also at the time referred to by Him. It proves, however, one thing, namely, that the author of the Qoran believed the earth to be stationary. Will He make the mountains fly as if they were so many birds ?

Even if they are transformed into insects and moths, they shall retain minutest bodies. Why then deny that they may be born again ?

Indeed ! Were not the Muslim God corporeal, how could anyone stand on His right or left (as asserted in the Qoran) ?

If there are, in paradise, couches inwrought with gold and studded with stars, carpenters and goldsmiths are also bound to be there. Very likely bugs too would not be wanting there to bite the sleepers, and thereby disturb their repose during the night !

Do the inmates of paradise always keep sitting idle, reclining on their pillows, or do they ever do anything ? If they keep sitting idle, they could not properly digest their food, which must produce disease and thus carry them early to their graves. But if they do any work, they must be earning their livelihood in paradise after the fashion of mortals here. What is there then to distinguish paradise from this world ? Of course nothing.

As a rule it is only the liars that resort to swearing and not those who always speak the truth. If God Himself swears, He cannot be above lying.

If those boys always live in paradise, their parents as well as their fathers-and-mothers-in-law must also do the same. This means that it must be a big colony there wherein diverse kinds of disease are bound to prevail on account of the accumulation of the night soil and other kinds of filth.

If (as asserted) they eat fruits, drink water out of tumblers and quaff wine out of wine-cups, why would not they be subject to head-aches, and indulge in unbecoming expressions ? If it be a fact that they surfeit themselves there with fruits and with the flesh of birds and beasts, they are sure to be afflicted with various kinds of disease and suffering. There must also be slaughter-houses as well as butchers' shops in paradise and bones must be scattered here and there. Verily, it is hard to sufficiently praise the Muslim paradise ! It seems as if it is even superior to Arabia ! Of course when they become inebriate by free indulgence in meat and wine in paradise, they must stand in need of beautiful girls and handsome youths, otherwise the potations might affect their brains, and thereby transform them into raving maniacs ! It is right that there should be a sufficient number of beds to accommodate so many people in paradise.

Of course it stands to reason that there should be youths in paradise when God has created virgins there. But we are told that the virgins in paradise are destined to be united to those male mortals who repair to paradise from this world. What about those male youths then who perpetually dwell in paradise ? God has kept reticent as regards *their* marriage, will they also along with the virgins be surrendered to their *candidate-mortals* from this world ? God has thrown no light on this point, and it must be regarded as a great omission on His part. If women in paradise are united to men of the same age, it is not right, since the male should always be twice as old as the female or even older. So much regarding the Mohammadan paradise. As regards the Moḥammadan hell, its inmates will have to feed on (*thohar*) Euphorbia nereifolia [This means that there are thorny trees in hell bearing thorns], and drink hot water. Such then are the sufferings they will be afflicted with in hell.

142. Verily God loveth those who, as though they were a solid wall, do battle for his cause in serried lines. (LIX. 4.)

C.—Good ! It was by preaching such doctrines that He incited the poor Arabians to fight with, and thus make enemies of, the people of other countries and made religion an instrument of stimulating the passion for war and thereby caused immense suffering. Such a being no enlightened person can ever call God. He who creates dissensions among men is really the cause of their misery and sorrow.

143. Why, O Prophet dost thou hold that to be forbidden, which God hath made lawful to thee, from a desire to please thy wives, since God is lenient, and merciful. Verily God is His protector. Happily if he put you both away, his Lord in exchange will give him wives better than you, Muslims, believers, devoutly penitent, obedient, observant of fasting, both known of men and virgins. (LXVI. 1, 5.)

C—If we reflect a little on the above, we shall see that God is but a servant of Mohammad to manage his affairs—internal as well as external ! Two stories are told in connection with the first verse. One is that Mohammad was excessively fond of honey and

Vedic Chauhan Collection, Noida

water. He had many wives, and one day he was delayed while taking this drink in the house of one of them. The delay rather irritated his other wives. Mohammad then swore that he would never again drink honey and water. The second story is that one night Mohammad was to go to a particular wife of his. She was not there—in fact she was gone to her father's house; Mohammad, therefore, *sanctified* a female slave of his! When the wife referred to came to know of this, she became angry with the prophet and made him swear that he would never do such a thing again, while he asked her to bind herself to observe secrecy, she promised not to disclose the matter to anyone. But then he went to another wife of his and narrated the story to her. God then inspired Mohammad with this verse :—

"Why dost thou consider that to be forbidden which God hath made lawful?" etc. Let the wise declare if ever God acts as an arbitrator in the household affairs of any man. And as regards Mohammad's character, sufficient light is thrown on it by the aforementioned stories, for how can a man, who is the husband of many wives, be either a pious man or a prophet? Again, is he not partial, and therefore, sinful who, actuated by partiality, disgraces one wife and honours another. And how can he, who, not being content with many wives, co-habits with his slaves, be moral, God-fearing and pious? Some one has well said :—

"The debauchee is not afraid or ashamed (of his turpitude)"!

Even the God of these people acted as a judge deciding disputes between the prophet and his wives. Let the wise now say whether the Qoran is written by God or is it the work of some ignorant, and selfish fellow. Again, from the second verse it appears that when a wife of Mohammad got angry with him, God threatened her by saying that if she continued recalcitrant and Mohammad divorced her on that account, He would give him better wives, who had not had any sexual connection with any man before. Any person, with a grain of sense in him, can understand whether these are the doings of God or of a being who is bent upon gaining his own selfish ends. These things clearly show that God said nothing of the sort, and that it was Mohammad, and not God who said anything suited to the occasion to serve his selfish purpose and attributed all these things to God. Not only we but all thoughtful men will say that (the Mohammadan) God was a mere procurer of wives for Mohammad.

144. O Prophet, make war on the infidels and hypocrites and deal rigorously with them. (LXVI. 9.)

C.—Again, mark the wonders wrought by the Mohammadan God ! He incites the Prophet and the Mohammadans to fight with persons professing other religions. This is why the Mohammadans are always engnged in war. May God have pity on the Muslims, so that they may give up fighting and live on friendly terms with all.

145. And the heaven shall be rent asunder, for on that day it will be fragile. (LXIX. 16.)

And the angels shall be on its sides, and over them on that day eight shall bear up the throne of thy Lord. (LXIX. 17.)

And he who shall bear his book given to him in his right hand shall say to friends, "Take ye it ; read ye my book". (LXIX. 19.)

But he who shall have his book given to him in his left hand will say, "O, that the book had never been given !" (LXIX. 25.)

C.—What a deep philosophy, and what a remarkable sense of justice ! Can the heaven be ever divided ? It is like a piece of cloth that it can be rent ? If you call the sky above *heaven*, it is against the dictum of science. There is no doubt now as to the God of the Qoran being corporeal, since none who has not a body can sit on a throne and order it to be borne by eight men on their shoulders. Besides, *front* and *behind* can only be predicated of one that has a physical body. When God is corporeal, He is necessarily limited to a certain place and, therefore, cannot be Omniscient, Omnipresent, Almighty, nor can He be cognizant of the deeds of all souls. To place books (of their deeds) in the rigth hand of the virtuous and have it read out and then send them to heaven, while to place books (of their deeds) in the left hand of the wicked and send them to hell, and to dispense justice with the help of books are very strange doings for an Omniscient God ! Can an All-knowing Being ever act like this ? It is mere childish prattle.

146. By which the angels and the spirits ascend to him, in a day whose length is fifty thousand years.

The day on which they shall flock up out of their graves in haste, like men who rally to a standard. (LXX. 4, 42.)

C.—If the day equals fifty thousand years in length, the night is bound to be the same. But if this is not the case, the day can never be fifty thousand years in length. Will God, His angels, and those who hold the books of destiny in their hands keep sitting, standing, or walkng during all these fifty thousand years? If so, then all these will fall ill and die again. Will the dead rise from their graves and run towards the court of God? And how will summons be sent to them in their graves? Again, why are those poor people, some of whom are virtuous while others wicked, kept confined to their graves during all this time? Is the court of God closed in these days and are He and His angels sitting idle? What could they be possibly doing? They might (for aught we know) be sitting in their places, wandering about hither and thither, sleeping, or enjoying theatrical perfromances and dances, and living a life of ease and luxury. Let alone the Kingdom of God, such a thing would never happen under the rule of an earthly potentate. Who but savages can believe all these things?

147. For He it is who formed you by successive steps.

See ye not how God has created the seven heavens one over the other.

And He has placed therein the moon as a light, and has placed there the sun as a torch. (LXXI. 14—16.)

C.—If God created the soul, it can never be eternal or immortal. How can it then live for ever in paradise when what is created must perish? How can God place one heaven over another, since it is formless and all-pervading. If you give the name heaven to some thing other than *Akásh* (ether), it would serve no useful purpose. If heavens are placed one over the other, the sun and the moon cannot be placed between them. If they are placed in their middle, then only those that are immediately above and below will be in light; all others, beginning from the second heaven will be in darkness. But such is not the case, hence all this is wrong.

148. It is unto God that the temples are set apart: Call not then therein any other with God. (LXXII. 18.)

C.—If this is true, why do the Mohammadans mention the name of Mohammad in the formula, "There is no God but Allah and Mohammad is His prophet." This is clearly against the teachings of the Qoran, but if it is not so, the verse of the Qoran referred to must be false. If the mosques are the houses of God, then Mohammadans are very idolatrous, since, if the *Pauranics* and the *Jainees* are idolatrous, because they call idols the houses of God, why are not Muslims the same ?

149. And the sun and the moon shall be together. (LXXV. 8.)

C.—Can the sun and the moon ever join together ? Mark ! What senseless talk is this ! What purpose is served by joining the sun and the moon, and why should not all the worlds be joined together ? Can these impossible statements have ever proceeded from God ? Surely they cannot be the inventions of any but the unenlightened.

150. Aye, blooming youths round among them, when thou lookest at them ; thou wouldst deem them scattered pearls.

With silver bracelets shall they be adorned and drink of a pure beverage shall the Lord give them. (LXXVI. 19, 21.)

C.—Well Sir, why are boys of pearly complexion kept there ? Cannot those in paradise be satisfied with being served by grown up men, and their desires being ministered to by women ? It would not be at all surprising if the unnatural crime, which some of the most wicked people commit with boys, had had its origin in this verse of the Qoran. And why is in paradise partiality shown to some of the inmates by providing them with servants ? This must afford pleasure to the served and be of a source of misery to the servants ? And if God fills their cups with wine for them, He is more like one of their servants. What does His greatness and glory then consist in ? And do women become pregnant in paradise as the result of sexual intercourse with men and do they give birth to children ? If they do not, the sexual connection is useless, and if they do, whence do those souls come ? And why are they born in paradise without having worshipped God (on the earth) ? If they are born there without believing in the true religion, they enter paradise without having deserved it. What can be more unjust than that some should enjoy happiness by being religious and others without it ?

151. They shall have meet recompense.

And the cups are full.

Ruh and the angels shall be ranged in order. (LXXVIII. 25, 32, 36.)

C.—If the dead are judged according to their deeds, what did *Houris*, angels, and boys of pearly complexion do to deserve perpetual residence in paradise ? When they will drain whole cupsful of wine, will they not become intoxicated, and fight with each other ? *Ruh* is here the name of an angel who is stronger than the rest. Will God make *Ruh* and other angels stand in a line and form them into a regiment. Will He invest it with power to punish all (erring) souls ? Will He himself at that time be sitting or standing ? If God were to gather all His forces before the judgment day and thereby capture Satan, His rule would become secure. Well ! This is indeed God-head !

152. When the sun shall be folded up.

And when the stars shall fall.

And when the mountains shall be set in motion.

And when the Heaven shall be stripped away.

(LXXX 1-3, 11.)

C.—It is extremely foolish to say that the sun, which is a sphere, will be folded up. Now how will the stars fall, and how will the mountains, which are lifeless, be set in motion ? Again, is the sky a beast that it will be stripped away ? Only the most ignorant people such as savages can talk like this:

153. When the Heaven shall *cleave* asunder.

And when the stars shall disperse.

And when the seas shall be commingled.

And when the graves shall be turned upside down and raised.

(LXXX 1—4.)

C.—Bravo ! Thou philosophic author of the Qoran. How wilt thou be able to *cleave asunder* the Heaven and disperse the stars ? Are rivers logs of wood that they can be sawn into pieces ? Are graves dead bodies that they will be raised ? All these things are no better than childish prattle.

154. By the star be-spangled heaven !

Yet it is a glorious Qoran written on the preserved table.
(LXXXV. 1, 21.)

C.—It is clear that the author of the Qoran had not at all studied Geography and Astronomy, otherwise why would he have compared the sky to a castle having towers ? If he calls *Aries* and the like constellations towers, why does he not give the same name to other stars ? There are not towers but suns. If God was the author of this Qoran, He too must indeed be destitute of knowledge and reason, and sunk in the greatest depths of ignorance.

-155. They practize deceit *against thee.*

And I will practize deceit against them—(LXXXVI. 46.)

C.—Deceitfulness is synonymous with cheating. Is God, too, deceitful ? Is theft to be answered by theft and a lie by another lie ? If a thief were to break into an honest man's house, should the latter retort by robbing the former ? Bravo ! Thou author of the Qoran !

156. And thy Lord shall come and the angels rank on rank. And hell on that day shall be brought there.—(XXXIX. 23, 24.)

C.—Does the God of these people, like a Police Inspector or a commander, parade His forces ? Is hell like an earthen pitcher that it can be carried anywhere ? If it is so small, how will it be able to contain countless prisoners ?

157. And said the apostle of God to them—"Look after the camel of God and let her drink water.

But they treated him as an impostor and hamstrung her. So their Lord destroyed them for their crime, and visited all alike
(LXLI. 15, 18.)

C.– Does God also go out for a ride on the camel ? If not, why does He keep that animal, and why did He break His own law by afflicting these people with plague before the day of judgment ? If He afflicted them with this disease, He must have done it by way of punishment, then the day of judgment and the judging of people on that day cannot but be false. This verse about the camel leads us to infer that in Arabia there were but few animals other than the camel for people to ride on. This also proves that the Qoran was written by a native of Arabia.

158. Nay, verily if he desist not, we shall seize him by the forelock, the sinful, lying forelock !

We too will summon the guards of hell. (LXXVI. 15, 16, 18.)

C.—God did not escape performing the duties of a menial servant—that of dragging a person. Can the forelock be ever guilty and lying ? It is only the soul that can be so. Can He be God Who summons the guards of Hell just as the governor (of a jail) sends for his warders ?

159. Verily, we have caused it to descend on the night of power. And who shall teach thee what the night of power is ? Therein descend the angels and the spirit by permission of their Lord for every matter. (LXXVII. 1, 2 and 4.)

C.—If the whole of the Qoran was revealed in one night, how can the assertion that a particular verse was revealed at a particular time be true ? When the night is dark, everybody knows it to be so without being told. We have already said that there is no *up* and *down* in space, but it is said that the angels and the Holy Ghost, at the command of God, come here to manage the affairs of this world. This clearly proves that God, like men, is confined to a certain place. So far the Qoran has talked about God, the angels and the prophet, now we have got the mention of a fourth being, named, the Holy Ghost. One does not know what is meant by the Holy Ghost. The fourth is an addition to the three personages believed in by the Christians, namely, God, the Son and the Holy Ghost. If you (Mohammadans) argue that you do not believe these three to be God, let it be so, but if the Holy Ghost is quite different from others, should the other three be called holy spirits ? If they too are Holy spirits, why is only one particular person called Holy Ghost. Again, God swears by night and day, by horses and other animals, and by the Qoran, surely, swearing is not resorted to by the good.

We lay this criticism on the teachings of the Qoran before all thinking people. Let them decide for themselves as to what sort of book it is. As for our opinion, we think that this book can

CC-0. In Public Domain. Gurukul Kangri Collection, Haridwar

neither be the work of God nor that of an enlightened person, nor does it contain knowledge. We have pointed out some of its many faults so that people may not be taken in and thereby waste their lives. Whatever little truth it contains being in harmony with the teachings of the *Vedás* and other scientific works, is acceptable to us as it is to other wise and enlightened men who are free from bigotry and religious prejudices. The rest is superstition and error. It increases the sufferings of the human race by making man a beast, and disturbs the peace of the world by promoting war and by sowing the seeds of discord. Besides, the Qoran is simply replete with useless repetitions. May God be Merciful unto all men so that they may love one another, live together in peace and promote each other's happiness.

If all enlightened men were, like us, to point out, in an impartial spirit, various defects found in different religions, it is not at all impossible that all quarrels should cease, that people should live together in peace all following one religion, and that truth should thus triumph. The wise and the good, it is hoped, will understand the motives which actuated the writer of these lines and profit by what little has been said here about the Qoran. They are requested to correct any mistakes that might have crept into the book through error of judgment.

Now there is only one thing left (before we are done with this subject). The Mohammadans, not unoften, say, write or publish that the Mohammadan religion is spoken of in the *Atharva Veda*. It will suffice to say that there is not a word about this faith in the *Veda* in question.

M.—Have you read the whole of the *Atharva Veda ?* If you have, refer to *Allopanishad*. It is given there in plain words. Why do you then say that nothing is said in the *Atharva Veda* about the Mohammadan religion ? Here is a passage from the *Allopanishad ;*

Asmallam Ille Mitra Varuna..................................*Allorasul*
Mohammad Akbarasya Allo allam.... ....etc.,

That Mohammad in here spoken of as the prophet in unequivocal terms, is a sufficient proof of the fact that the Muslim faith has its origin in the *Veda.*

A. If you have not read the *Athar Veda*, come to us and look through its pages from beginning to end, or you may go to any person who knows that book and read with him all the verses given in its twenty chapters. You will never find the name of your Prophet in it. And as regards *Allopanishad* it is not given in the *Atharva Veda* or in its ancient commentary, called the *Gopath Bráhmana* or in any of its *Shákhás* (branches). We surmise that some one wrote it in the reign of the Emperor Akbar. Its author appears to have been a man who knew a little of Sanskrit and Arabic, because in its text both Sanskrit and Arabic words occur. For example, the Arabic words *Asmallam Ille* and the Sanskrit words *Mitra* and *Varuna* occur in the above passage and the same is seen throughout the whole book. If we look to its meaning, it is altogether artificial, unsound and opposed to the teachings of the *Veda* (while the construction of words and sentences is quite ungrammatical). The followers of other creeds who are blinded by bigotry have also likewise forged *Upanishads* such as *Swarop Upnaishad*, *Narsinhatapni*, *Ramtapni*, *Gopaltapni*.

M.—No one ever expounded this theory (as regards the *Allopanishad*) before ; how can we then believe you ?

A.—Our statement cannot be wrong whether you believe it or not.

अथाऽल्लोपनिषदं व्याख्यास्यामः।

अस्माल्लां इल्ले मित्रावरुणा दिव्यानि धत्ते। इल्लल्ले वरुणो राजा पुनर्ददुः। हया मित्रो इल्लां इल्लल्ले इल्लां वरुणो मित्रस्तेजस्कामः ॥१॥ होतारमिन्द्रो होतारमिन्द्र महासुरिन्द्राः। अल्लो ज्येष्ठं श्रेष्ठं परमं पूर्णं ब्रह्माणं अल्लाम् ॥२॥ अल्लोरसूल महमदरकबरस्य अल्लो अल्लाम् ॥३॥ आदल्लाबूकमेकम्। अल्लाबूक निखातकम् ॥४॥ अल्लो यज्ञेन हुतहुत्वा। अल्लासूर्य चन्द्र सर्व नक्षत्राः ॥५॥ अल्ला ऋषीणां सर्व दिव्यां इन्द्राय पूर्वं माया परमन्तरिक्षाः अल्लः पृथिव्या अन्तरिक्षं विश्वरूपम् ॥७॥ इल्लां कबर इल्लां कबर इल्लां ॥६॥ इल्लल्लेति इल्लल्लाः ॥८॥ ओम् अल्ला इल्लल्ला अनादिस्वरूपाय अथर्वणाश्यामा हुं ह्रीं जनानपशूनसिद्धान् जलचरान् अदृष्टं कुरु कुरु फट् ॥९॥ असुरसंहारिणी हुं ह्रीं अल्लोरसूल महमदकबरस्य अल्लो अल्लाम् इल्लल्लेति इल्लल्लाः ॥१०॥

इत्यल्लोपनिषत् समाप्ता ॥

A.—Your contention can be accepted as true only when you, in a manner similar to that in which we have shown it to be wrong, point it (*Allopnáishád*) out in the *Veda*, the *Gopath*, or in any of its ancient *shakhas* and show satisfactorily that the interpretation you put upon it is in harmony with the context.

M.—What a good religion is ours. By embracing it one can enjoy all the pleasures of this world as well as attain salvation hereafter.

A.—Other sectaries also say "Our creed is the best, all other are bad. No one can attain salvation without accepting our faith." Whose assertion should we then accept as true, yours or theirs ? All that we believe is that truthfulness in speech, love, fellow-feeling and the like virtues, in whatever creed they may be found, are commendable, while wrangling, and harbouring of jealousy and hatred, dissimulation and the like evil practices, advocated by whatsoever creed they may, are condemnable. If you are sincerely desirous of getting hold of truth, embrace the *Vedic* Religion.

THE END OF CHAPTER XIV.